

REFORMED CHURCH MESSENGER

John Bunyan

(Tercentenary)

Not a descendant, thou,
Of haughty parent, or escutcheoned line;
No servants made their bow
To thee: Tradition and thy works combine
To witness that the lowliest rank was thine.

Yet no name of thy day
Shines with a greater lustre down the years
Than thine! O tinker, say,
What secret thine? How is it there ap-
pears,
In all thy work, magic of smiles and tears?

The answer none need seek;
Thy many books all the same fact declare.
As with one voice they speak—
Thy pen gives Truth Divine a form most
fair,
And our heart-hunger finds contentment
there.

—William Olney.

Prayer for Armistice Day

God of our fathers and our God, vouchsafe unto us a double portion of Thy Spirit, that we may walk in the way of love. May envy and spite and malice die more and more out of our hearts, and a new birth of forgiveness and brotherliness gladden all our days. By our love of peace and concord may we help to destroy the passion of hatred and to take the sting out of the unkindness and uncharitableness of human judgments and actions. In the name of the merciful Christ, restrain all who are sowing the seeds of strife and inspire our nation to prepare for peace and not for war. By the memory of the patriot blood shed in love of country, may we seek to banish and outlaw from the earth all war as a means of settling disputes between the nations, and to substitute the spirit and teachings of Jesus as the only hope for mankind.

—Amen.



Above:

Bible Women Students at Yochow City, Hunan, China.

On the Left:

The Helpers' Class, of Keeler's Church, Green Lane, Montgomery Co., Pa., the Rev. Charles H. Brown, pastor.

(The Class is taught by Mrs. Brown and Miss Minnie Rose, who are in the center of the group.)



PHILADELPHIA, NOVEMBER 8, 1928

"How Shall We Serve Our Rural Young People?"

REV. VICTOR A. RUTH, *Youngwood, Penna.*

In the past decade, or more, the country Church has been the object of great concern. Much has been written and spoken upon the great need existing, as well as upon the great opportunities for service offered, in the rural districts. We are reminded that the disintegration of the country Church carries with it, not only a peril for the rural community, but a cause of alarm for the Church as a whole. The Church has ever been dependent upon the small country Church, not only for a large and prominent element of her membership in the larger city congregations, but also for a large proportion of her ministers. The city Church may seem to be doing things because of her more complex organization and greater activity, yet it stands as a fact that from the country parish have come the great majority of ministers who are serving the Church today, in both city and country.

The question we are facing together is, *How Shall We Serve Our Rural Young People*, amid the conditions which face us in the country today? No comprehensive program, with a claim that it is workable in all country Churches, may be expected to follow in this brief article. In all humility, as one who has much to learn from others, we offer such suggestions as our experience and observations may warrant. Just as different city Churches have each their own peculiar problems, so, too, in the country the needs and problems vary according to the conditions prevalent. Our first step, therefore, is to study the field, in order to learn the nature of the problems which we are facing. Your parish may be located in a stable country community. Another may find himself in a locality where the population is shifting and altering. In another section the community may have become utterly demoralized because of the drift towards the city, leaving farms abandoned, or because of an economic unrest. In any case, in order to

serve we must know the parish we are to serve, and be acquainted with its peculiar problems.

Without attempting to formulate an extensive program of community service—a task which the enforced brevity of this article forbids—we shall have to be content with the pointing out of certain conditions which are often found to exist in rural districts, and which, we believe, stand as a challenge to the country Church to effective service.

1. *Low Aims and Ambitions.* One frequently finds on the part of young people in the country, a tendency to be satisfied with the mere ordinary, so far as personal achievement is concerned. A low estimate of the value of education is often held by both parents and young people. The minimum of education as required by law is quite sufficient. This attitude one finds in those sections where schools have been poor, and community spirit at low ebb. In this situation the rural Church can render a real service to the young people of such community. Christianity has ever been a disturber of self-contentment. If the religion of Jesus is taught by the Church in a real and vital way, new possibilities will be awakened in the young and their aspirations will be higher and finer.

2. *Undiscovered Leadership.* No doubt every country Church will have those within its constituency who, under proper guidance and when brought into contact with Church and community activities, will show surprising talent in leadership and ability. What a pity, if, through the neglect of pastor or Church officials, their potential leaders should grow up to be only dwarfs of their real selves. A live Church with varied activities will do much towards developing these latent resources of leadership. The pastor, too, through the catechetical class, the Young People's Meeting, or by private interview, has a great opportunity to call forth hidden

sources of power, which without his touch may have always lain dormant.

3. *Recreation.* No one will deny that there is a great need of directing the play instinct of young people along wholesome channels. We are social beings, and the social instinct will find expression in some form. Why should not the Church, if a consolidated school has not already assumed the role, become the social center for the community recreations? A community building with auditorium and social rooms is one of the greatest needs in most rural and small town communities. The usual handicap to this form of service is our denominationalism. As a rule, no single Church is strong enough to provide this kind of service. Fortunate is the community into whose bounds comes a leader who can enlist the united forces of the community so that this form of service can be provided. In places where a centralized school has been established the Church may still be the guiding agency for putting on the kind of program that will be of the greatest service to the community.

In all of our endeavors in the rural parish it is most important that we maintain an optimistic attitude. There is always danger, when problems and difficulties are emphasized, of becoming paralyzed with fears and doubts until we think our case is hopeless. If we accept the challenge of service coming through our needs, even though our equipment may be sadly inadequate, we may yet feel that there is one thing greatly in our favor, namely, the fact that we have the young people in attendance at our services and other functions of the Church—a thing which is not always true of the city Church. Let us, therefore, apply ourselves to the task of adapting our program and methods to the young, as well as to the old, and results will come from our efforts, in spite of the fact that we may have to labor with faulty equipment.

THE BERGER MEMORIAL

The gift of the splendid residence at Wyncote, Pa., by Mr. William H. Berger and his wife to the Classis of Philadelphia, as a Home for the Aged, is worthy of sincere gratitude and praise. The fact that another benefaction of this family preceded the present gift to the Reformed Church (U. S.), through the earnest solicitude of Elder Jacob S. Sechler, is worthy of special mention. About the year 1884, the elder headed an effort to establish a mission in South Philadelphia. He introduced the Missionary Delaney to Mr. Berger, and the work began. The mission was soon removed to a new location at 19th and Tasker Streets. The necessary support, in both instances, was financed by Mr. Berger. I am informed that this Church has been again relocated, and that it is now active and well established. Many happy reminiscences remain of those bygone days, including a visit with my family at Wyncote, in the fleeting years of past events. —David Van Horne.

2 Academy Street,
Amsterdam, N. Y.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Enlargement

One year ago the Eastern Synod approved plans then presented by its Trustees for the enlargement of the Home. It also authorized a campaign to raise the

funds necessary to take the first step of the enlargement program.

At their annual meeting last spring the Classes were found to be in accord with the enlargement program and are ready to co-operate in the coming campaign for funds.

Synod's Trustees found it necessary at their first meeting to purchase ground which the Home may need in the distant future. Largely on that account there remains an indebtedness on the Home of \$35,000. This is the first item that should be paid.

The items in the building program are as follows:

1. The Administration Building.
2. One-story sun-corridor connecting the present Old Folks' Building with the Administration Building.
3. Firetower and hall at the north end of present Old Folks' Building.
4. Converting first floor of present Old Folks' Building into bedrooms.
5. Moving and remodeling brick residence.
6. Grading Building mall, paving, etc.

The erection of the Administration Building necessitates all these operations, but they will be made once for all. Hereafter only buildings will have to be provided for future enlargement.

The present capacity of the Home is 30 guests. The erection of the Administration Building, with above indicated operations, will increase the capacity of the Home to about 80 guests.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

In this season of the year we are reminded of three things at Bethany. Two of them we are very much interested in, the third also interests us, but from another angle. The first of these things is the apple crop. We have a fair crop of apples stored in the caves for the winter. We are thankful for them. We like to have enough apples stored away so that the children can have at least one apple every day. We are afraid, however, that our crop is not large enough to continue this "apple a day" method throughout the winter, because it takes about 5 bushels a day to go around, and of course, there are times when apple pie and apple dumplings are made and the children enjoy these as well as the fresh apples. Then, too, when the picking of apples is in progress many fall from the trees and are bruised so that they cannot be stored away and must be used. The only logical thing to do is to boil apple-butter. In fact, next to the apples, the children enjoy apple-butter and it has been a long established custom that apple-butter and "Smear Case" are served as a side dish on the Board Meeting Days.

Now the third, the Hallowe'en parties. We are interested in these because of the joy it affords the children and the breaking of the monotony of our life. With such a large family and the ages of the children varying as they do, it is necessary to have a number of parties instead of one large party. We, to get all the

(Continued on page 23)

VOL. CI, NO. 50

PHILADELPHIA, PA., NOVEMBER 8, 1928

Whole Number 5090

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore, Ph. D., Recording Sec'y.; Prof. C. O. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary.

(FOUNDED IN 1827)

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

A PASTOR'S DREAM

The Church had been built. The great service of dedication was over. The capacity audience had gone to their homes, and a worn-out pastor went to his rest.

During the night he dreamed there were three bags full of money in his study. He awoke, and laughed softly, because he knew the dedication offering was not what was expected.

The second night he had the same dream, and this time it was so vivid that he almost believed that it was true; but he knew that it was not true, alas.

And during the midnight hours he pondered the meaning of these dreams, and behold, an angel appeared in a vision and said, "The interpretation of thy dream is this: The three bags of money held that which thy people *could have given but did not give*—one bag for the Father, one for the Son, and one for the Holy Spirit." And the vision vanished away.

And the pastor knew that the angel's interpretation of his dream was true.

* * *

THE "SHUT-OUTS!"

During the last few years we have heard quite a good deal of the "shut-ins," but never, so far as my knowledge goes, a single word of the "shut-outs!" The "shut-ins" are the unfortunates who for one reason or another are unable to get out among people and so come in touch with the outside world; the "shut-outs," so far as this brieflet is concerned, are those who have lost their hearing partially or altogether, and therefore are *shut out* from many of those things that are of deep interest. Several years ago an item appeared in the public press to the effect that Mr. Edison had just returned from a banquet in New York City much depressed because he could not hear the jokes! The writer, who happens to be of Mr. Edison's age and afflicted in like manner, fully appreciates his statement. A few years ago Mary Antin came to his city to lecture. Having recently read her interesting book, "The Promised Land," he was desirous to see and hear the brilliant young woman. Occupying a front seat, he was enabled to hear most of the lecture, but missed all the jokes! She was apparently very witty, for every few moments the people all about would be chuckling with merriment, and often laughing outright, but the jokes were all *Greek*—or *Choc-taw*—to him, for he was a "shut-out!"

Sad to say this deponent is not singular in that respect,

for those who can hear with difficulty or not at all are almost innumerable. It is not worth while to attend lectures or concerts, and it is very embarrassing to mingle with people in social gatherings, for one feels much like a "bump on a log," when he cannot participate in the pleasures of such gatherings, as he belongs to the "shut-outs!"

There are, however, compensations. I have read Mr. Emerson's luminous essay on "Compensations," but do not remember that he mentioned any that these unfortunates may enjoy. There are, nevertheless, at least two. The first is trivial and hardly worthy of mention, but the optimist possesses it: There are so many things said that are not worth hearing—indeed, that human ears ought never to hear! The other compensation for a defective hearing is worth while: The "shut-out" becomes, by reason of his affliction, a "shut-in!" Mr. Markham, in his beautiful quatrain sings,—

He drew a circle that shut me out,
But I drew a circle that shut him in!

While our affliction draws a circle that shuts us out from many really desirable things, we may draw a circle that shuts us in to things that are much more worth while. There are pleasant memories, there are delightful reminiscences of bygone days. There are manifold experiences that are peculiarly charming to him who is shut in to the communings with his own inner life. Our deafness may draw a circle that shuts us out, but we may draw a circle that shuts us in—with God! R.

* * *

CONCERNING COMMITTEES

We believe that the eminent humorist, Will Rogers, elicited a good deal of sympathy in his recent criticism of a Presidential candidate, who, according to Mr. Rogers, is always saying: "If I get in I will appoint a commission to look into so and so." "That," declares the humorist, "is what fills poorhouses—people that have waited for some committee to act. Outside of traffic, *there is nothing that has held this country back as much as committees.*" Of course, there are good, bad and indifferent committees. It has often been remarked that the best committee is one in which all the members, except the chairman, are either dead or out of the country. It is appalling to think how few committees really get things done.

You cannot keep on attending ecclesiastical gatherings,

for example, without noting how trite and generally inconsequential the reports of many committees are. These reports probably harbor more of the glittering generalities and vague platitudes than any other asylums in the world. When committees really get down to brass tacks and analyze situations with candor and courage, they run into real peril. The report on "The State of the Church," offered at the recent meeting of Eastern Synod was a case in point. It dared to attempt a portrayal of things as they are. Obviously, therefore, some conditions were pointed out which are admittedly disheartening. There was no desire to minimize our spiritual resources nor to belittle the excellent record we have made in some directions, but some of our glaring shortcomings were set forth with such bald fidelity and the gratifying absence of convenient alibis, that some were inclined to accuse the committee of distorted vision.

One danger connected with such a setting-forth of the weaknesses discovered in our present day Church life is to be found in the fact that avid newspaper reporters are likely to seize upon anything which savors of criticism of the Church and give it such prominence that the general impression left upon the minds of others is to the effect that the outlook for the Reformed Church is positively hopeless. It is a question, however, if we should not be willing to risk such an impression, rather than to close our eyes to evil tendencies which, if they are not faced squarely and overcome courageously, must inevitably lead to our undoing. Our committees, as a rule, have not been too drastic; it would be more correct to say that most of them have been anaemic. In too few instances have they given a trumpet blast of sufficient force to awaken us out of our lethargy and laziness, and inspire us with the mood to fight the good fight of faith.

* * *

WITH OR WITHOUT CREDIT

Dr. Nolan R. Best's recent editorial in the MESSENGER, "How About Political Parsons?", has been greatly appreciated, as we have reason to know from the number of those who wrote and spoke to us about it. The MESSENGER was asked by a friend to permit a reprint of this editorial for wide circulation and this request was gladly granted, with the simple stipulation that due credit should be given to this journal. The man who asked this permission neglected the stipulation. He was, however, considerate enough to write: "In the rush of things I forgot to give credit to the MESSENGER, but I hope you will forgive me this time." We mention this specific instance only to emphasize the fact that we gladly forgave our friend for this neglect, when he asked us to do so. But what are we to say about those who frequently use quotations, and even entire editorials or articles, without giving one word of credit to the journal from which they are taken, and never once expressing regret for such omission? It does seem that, particularly among those papers that represent the Christian Churches, there should be a disposition to give credit where credit is due. We believe we are justified in saying that to withhold such credit is not creditable.

* * *

A NEW EMPHASIS IN THEOLOGY

Sporadic reports have been reaching America for several years to indicate something of the amazing influence of what is usually called the "Barthian Movement" in Germany and the continent of Europe. It is well to keep in mind that Dr. Karl Barth, who gives his name to this movement, was perhaps first given "a place in the sun" because of the devoted interest of the sainted Prof. James I. Good, D. D., through whose intervention Barth was for a time supported by the gifts of our Church. It was also in large part through the activity of President Richards, of our Theological Seminary at Lancaster, that the leading disciple and brilliant exponent of this new theology, Prof. Emil Brunner, D. D., of the University of Zurich, was brought to this country and has been lec-

turing in recent weeks in various theological seminaries, including Lancaster and Dayton in our Church, Union, Harvard, Hartford, etc. Dr. Brunner has now returned to Switzerland, but he has left behind a profound impression. Whether his visit will result in "a theological revolution" on this side of the ocean, such as has apparently occurred on the other side, remains to be seen. It is fair to say that the activity of Barth and his followers has brought the study of theology into a prominence which it has not occupied since the days of Schleiermacher. Their system has been variously called "The Theology of Crisis," "The Theology of Paradox," "The Corrective Theology," and "The Theology of the Dialectic."

An editorial writer in *The Congregationalist* says that the central article of the new movement is "a passionate taste for God's sovereign grace." We are told that the youth of Germany, Switzerland and Holland are now flocking to the theological schools where Barth, Brunner and their confreres are teaching, while the universities, like that of Berlin, where the old teaching represented by such men as Adolf Harnack has not given way to the new flood, have suffered a serious dwindling in the number of students. Indeed, some critics have claimed that the Barthian dogma has not only "re-discovered" Protestantism, but that it has actually saved it, "re-invigorating the pulpit of Europe as surely as the content-less type of Modernism had weakened it."

As we are bound to hear considerably more in America about this new emphasis in theology, we are pleased to pass on to our readers this appreciative editorial from *The Congregationalist*: "The teaching championed by Barth and Brunner is far more than a theology of crisis. It conceives itself to be *the crisis of all theology*: it points out at once our need for the best theology and the poverty of that best: it insists that unless God reveals *Himself*, all our thinking is as sounding brass or a tinkling cymbal. Patiently it has surveyed all the departures of the human spirit in modern times not only in theology, but in religion, morality, philosophy, science, and economics as well, and it has shown in each case how incapable they are of serving as approaches to reality. God can be found neither at the end of a theological disquisition nor at the end of a logical presentation of *any sort*. Man does not discover God: *God bursts in upon man*. This is what is meant by 'crisis.'

"Whatever name be given the new school, however, it seems certain that without losing its grip upon any of the critical scholarship of the last generation, it has contrived to recapture the evangelical values of the early Christian Church and of the Church of the Reformers. Barth and Brunner are both Calvinists; Gogarten is a Lutheran; but they all know Luther, Calvin, and Zwingli as well as they know their Bible. And just as the Reformation may be called a revolt of prophets from the dominion of priests, so this new surging-up of the human spirit is a preachers' movement. There are doubtless many peripheral criticisms to be made regarding the doctrines of Barth and Brunner, but the power which everywhere accompanies their insistence upon the Divine sovereignty seems to authorize the movement in its essence as being somehow of God."

It is natural that we should view with some concern the apparent glorification of rationalism and the seeming contempt of mysticism associated with this new system, the disposition to "leave it all to God" without demanding full human co-operation, the slighting (so it strikes many) of religious education and of the means of grace, and other serious and far-reaching implications of this movement. Doubtless most of the difficulties may be resolved with a clearer understanding of its spirit and purpose. Now as always the attitude of our Church and its leaders is to welcome truth from any source, to give fair and patient study to these teachings and to rejoice in any movement that has so profoundly stirred men to study once again the will of God, in a day when humanism was claim-

ing such victories and many were spelling God with a very small "g."

* * *

MISPRONOUNCED WORDS

There is a book entitled, *Seven Thousand Words Frequently Mispronounced*. In one of his trenchant essays Dr. Halford E. Luccock tells us that this book with its "terrifying title" suggested to him the fact that the really difficult words are "not the great long ones, but the little short ones," because *these little words are the words for the big things that we live with*. The use of long words is a childish affectation, he says, which most people come through successfully as they come through the measles or whooping-cough. But the short, stubby words are the important and permanent words, which are most frequently mispronounced in daily life. It is a serious thing to slur words that should be emphasized, to pronounce them flip-pantly when they should have an accent of reverence.

The first of these—the greatest word in the language—is "God." This, says Dr. Luccock, is "the key word" which unlocks the treasures of the universe. This supreme word is mispronounced when it is not used in its right significance or with the right frame of mind. The worst mistake, he says, is not to pronounce it at all—the mistake of the nonreligious who "bow God out of their universe." But it is the idea of God which floods all other words with meaning, and "without that word human speech becomes mere chatter." This word is mispronounced also when it is used as a profane oath. Profanity is a refuge for irreverent, lazy and feeble minds. Again, we mispronounce the word "God" when we think of our Heavenly Father as billions of miles away, having no connection with our daily life. It should be spoken always in love, and not in craven fear.

The word "I," smallest in the language and for some, alas, the only word, is another hard word to use aright. To master its use is a real problem for every life. To give this word its proper place, do not pronounce it too often. Ingrowing egotism is a disease fatal to happiness and usefulness. As physicians use a blood test to discover the general health of the body, it will be wise to test your conversation for the presence of that little word "I." You can pronounce it too loudly—shrieking of "my rights," "my importance" or "my money." Better accompany it with "a push on the soft pedal."

Another word often mispronounced, concludes Dr. Luccock, is the word "they." It is sometimes used like a picket-fence, to divide the speaker off from the rest of the world. To find an alibi and escape responsibility, we cut ourselves off from our fellows instead of identifying ourselves as a part of the brotherhood. With an injured air we murmur, "Why don't *they* do this or that?" In politics, in the Church, everywhere we are inclined to blame others for conditions for which we also share responsibility. We need to be reminded that the first words in the Constitution of the United States are "We, the people." "We" is a unifying word, a strong band which welds folks together. "They," as often used, is a divisive word, destroying the feeling of united responsibility. How often we hear folks who are supposed to be Church members asking, "Why doesn't the Church get busy?" Much more fruitful would be the query: "Are we ourselves doing the thing we would like to see others doing?"

Yes, these three little words (God, I, They) are great words. Dr. Luccock is fully justified in saying that if we learn to pronounce and use these three words rightly, we need not worry very much about the 7,000 big ones.

* * *

WHEN FRESHMEN GET TOGETHER

In these days when it is so easy to accuse our young people in general, and college students in particular, of lacking utterly in seriousness and high purpose, it is reassuring to come face to face with facts which belie this thoughtless criticism. With all their faults, the young

men and women of America frequently reveal a far higher idealism than the questionable example set before them by a large proportion of the older generation would lead us to expect. College authorities, for the most part, are found to be champions of the high qualities of contemporary American youth. They are not disheartened over the outlook and give no indication of the fear that they may be wasting all their efforts by "casting their pearls before swine." As a matter of fact, most of the teachers with whom we come into contact actually believe that there is considerable basis for the contention that the "good old times" were not as good as the time in which we are living. At any rate, we are willing to give a limited amount of space to anybody who thinks he can prove that the world is growing worse.

As one indication of the spirit of this hour, we came across, the other day, the program of the banquet of the class of 1932 of Ursinus College, recently held at the Craftsmen's Club, Drexel Hill. A page of this program is given to the Class Dedication, written by the class president, Howell Forgy. It is as follows: "We, the members of the Class of 1932 at Ursinus College, pledge ourselves to uphold the high ideals and principles on which this college has been founded. It is with sincere joy that we realize that these principles are based on the fundamental truths of the Christian faith, and our earnest prayer is that each and every member of this class will come to a deeper and fuller knowledge of the great spiritual truths that are found in our Lord and Saviour, even Jesus Christ."

It is not to be assumed that all the members of any college class will have as clear a conception of duty, or as fervent a desire to measure up to the noblest ideals, but it is certainly of no little value to any class or any college to have such student leadership. John Wesley is said to have written over his college door these words: "*Unite the pair so long divided, knowledge and vital piety.*" There is no good reason why with all their laughter and gayety, their games and yells, college students should be unable to work out this union in their own lives. When a college is Christian in spirit, that is the very thing students should be expected to do.

* * *

The Parables of Sated the Sage

THE PARABLE OF THE TURTLE EGGS IN THE ANT HEAP

My friend Solomon adviseth the sluggard to go to the Ant, to consider her ways and be wise. But I am not a Sluggard, and have no need to go. So the Ant came to me that she might consider my ways and be wise. And the Ant Heap that she made was of the breadth of Four Cubits, and the measure thereof Five Bushels. For the Ant considered my ways with regard to the planting of Young Pines; and she ate the Succulent Root Bark of the Pines that they died or languished. And she beheld my neglected Young Orchard, and certain of the trees did she slay. Wherefore did I pour Three Gallons of Kerosene into the Ant Heap, and caused it to be dugged out and carted away.

And we found in the Ant Heap a dozen and the half of a dozen of Turtle Eggs. And each of them might have holden an hundred Ants.

And the little sister of the daughter of the daughter of Keturah inquired of me, saying, Grandpa, what are those white balls?

And I said, They are the Eggs of Turtles, my dear.

And she said, Did the Turtles come here and lay them for the Ants?

And I said, They most assuredly did not. They laid

those eggs in the fond hope that they were to be Young Turtles, and they hid them where they thought that they were far from the Madding Crowd. But the Ant is industrious, and she is fond of Turtle Soup.

And she said, But how could the Small Ants move those Large Eggs hither?

And I said, My dear, they have learned the value of Team-work. There never yet was an Ant so large that he could have transported the Egg of a Turtle. But by working all together with one common purpose they bring it to pass. Even so can the faith of men Move Mountains

if there be enough of them and they have faith enough.

And she said, Grandpa, I do not understand that very well, but the Ant and the Turtle Eggs interest me Very Much.

And I said, My friend Thomas Carlyle said, One man, be the heavens praised, is sufficient unto himself. Yet were ten men working together with a common desire and purpose able to accomplish what ten thousand men, working singly and at cross purposes, could not perform.

And she said, The Ants have learned that, have they not, Grandpa?

John Bunyan

CHARLES E. SCHAEFFER, D. D.

On the last Sunday of November the Christian world will celebrate the tercentenary of the birth of John Bunyan. The life and writings of this wonderful character furnish a rewarding study. Numerous works have been published dealing with the man, the times in which he lived and the contributions which he has made to human society. Among the older of these are those of Robert Southey in 1839, of J. A. Froude in 1880, and John Brown in 1885, which is acknowledged to be one of the best and of which a tercentenary edition has just been issued. The biographical sketch by Macaulay in the *Encyclopedia Britannica* is a condensed outline of his life and work. Among more recent publications are those of G. A. Griffith, Mr. Harrison and "Tinker and Thinker" by William Hamilton Nelson. Dr. John Kelman wrote two volumes entitled "The Road of Life," being an interpretation of "Pilgrim's Progress." Dr. Alex. Whyte and Dr. Kerr Bain have made similar contributions. Perhaps the best of all is the autobiographical sketch in Bunyan's own "Grace Abounding."

His early life scarcely gave any promise of his subsequent career. In his case "the child was not the father of the man." He was born the son of a tinker at Elstow about a mile from Bedford, England. His youth was wild and vicious. He broke almost every command of the decalogue except drunkenness and immorality. He was given especially to lying, swearing, dancing, tipcat and ringing village Church bells. He had a tremendous inward struggle to break away from these youthful vices. His conversion was by no means sudden or spasmodic. Like Luther before him he was arrested in his wicked course by seeing a friend shot to death by his side in the war in which he served a short season. When the weight of his sins began to oppress him he came to feel an overwhelming sense of iniquity. Perhaps he was morbidly sensitive to sin. He believed himself to have committed the unpardonable sin and almost resolved that if he was destined for hell he wanted to go there with flying colors. But it was then that something laid hold on his better nature and he began gradually, after much struggle, to renounce and forsake the sins of his youth.

Someone has observed how in the "Pilgrim's Progress" women always represent virtues, while all the vices are associated with men. Bunyan held woman in highest esteem for he was indebted to them more than to any men. At twenty he was married and his wife brought him as her only portion, two books: Bishop Lewis Bailey's "The Practice of Piety," and Arthur Dent's "The Plain Man's Pathway to Heaven." These two books opened his mind to better and truer things. His wife was a living embodiment of the spirit of Puritanism which then prevailed throughout England. Through her influence he joined the Church and partook of his first

communion though not without considerable mental reservation. Certain pious women of Bedford by their talk on the "New Birth" arrested his attention and these same women introduced him to the Rev. John Gifford, the Baptist minister in Bedford. Gifford became his ideal and inspiration. It is generally acknowledged that *Evangelist* in the "Pilgrim's Progress," is a description of this Baptist preacher. He was baptized in 1653 and soon thereafter began to preach. But he was poorly equipped for this new mission. He was told to stick to his trade as a tinker. But he could not be silenced. He was a man of the Book and preached with remarkable power to the illiterate and uneducated. "The common people heard him gladly." His theology was crude and Calvinistic. He believed in the fall of man and its fatal consequences, in free-will, in election, in reprobation and in an eternal heaven and hell.

In the meantime his wife died, leaving him four small children, one of whom, Mary, was blind. Shortly thereafter he was married again and then in 1660 the Act

of Uniformity compelling attendance upon the National Church service was revived. Bunyan was a non-conformist. In open and in secret defiance of the mandate he continued his ministry and his opposition to the established order. Consequently he was arrested and put to jail. He belonged to the minority and was committed for conscience sake. Repeated efforts were made to secure his release. His wife carried the appeal to the highest court. He was promised freedom if he would cease preaching and return to his tinker trade. But he gave no such assurance. For twelve years he languished in prison. In the meantime his family was reduced almost to starvation; the little blind daughter died and the poor man's heart was well nigh broken. In jail, however, he was granted certain privileges which enabled him to do the literary work he did, although he worked at making laces in order to eke out a meager support for his family. He had never been formally tried and the repeated efforts to secure his pardon were met by the retort that he was an obstinate offender.

But God turned the wrath of man to His praise, and like in the case of a number of others, such as Paul and Luther, the prison became a place for the production of books that have revolutionized the world. His library consisted of the Bible and Fox's "Book of Martyrs." Here he wrote the "Pilgrim's Progress" and a number of other books perhaps less popularly known. He is best known by this immortal allegorical interpretation of the Christian life. It was a mirror of his own soul. The first edition appeared in 1678, four years before his release from prison, when the author was fifty years of age. Allegorical literature was popular during the seventeenth century and the description of a pilgrimage was a favorite method which writers adopted to set forth important aspects of truth and life. Spencer's "Fairie Queen," Dante's "Inferno," Byron's "The Pilgrimage of Childe Harold" and others might be cited. The suggestion was even made that he drew heavily upon other authors, but he strongly insists that he was absolutely alone in writing it and that it is wholly original in conception and content. It has long since been accepted as one of the masterpieces of classical devotional literature. It ranks next to the Bible for clearness of style and lucidity of diction. Milton's "Paradise Lost" and Bunyan's "Pilgrim's Progress" are the two great English classics next to King James' version of the Bible and should be read for their literary merit if for no other purpose. Macaulay says, "Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these produced the *Paradise Lost*, the other the *Pilgrim's Progress*."

In the Lenox Library in New York City there is a unique collection of editions of

THE VALLEY

Elizabeth Clarke Kieffer

"Now they began to go down the hill into the Valley of Humiliation."—*Pilgrim's Progress*, Part II.

And down the awkward hill we came—
The rocks were sharp, the footing bad,
The path was steep and slippery, too,
Dim and obscure what light we had.

We thought the valley would be dark,
A place of shame, and bitter cries,
And when we reached its depths, how strange
The sight to our unwonted eyes.

There was the river, smoothly clear,
Green pastures spread on either side,
Where dwelt secure the happy low,
Free from the burning pain of pride.

The forest birds, with joyful note,
Chanted their hymns from every tree,
And down the stream, the shepherd boy
Replied in tuneful melody.

Among the lilies, as he went,
Mercy said gently, "Here, I think,
In all the world I'd gladliest live,
And of these sparkling waters drink."

And Great-Heart said, "Indeed 'tis true,
How oft see'er I seek this vale,
I feel me strengthened by His hand
Who saith, 'The meek I will not fail.'"

Lord, I, like them, would here forget
The great "I" and the little "thou,"
Let me wear hearts-ease on my breast,
My back be strong because I bow.

Here use what power is mine, oh, Lord,
Grant me Thy power, when mine shall fail,
Thy tool, Thy servant, let me find
The road to heaven lies through the vale.

the "Pilgrim's Progress." It has 258 editions in English and 74 in foreign languages. It was translated into almost every known language. At first it seemed to be the household treasure of the poor and lowly alone, but at length it came to be read and admired by the upper classes. The analysis and description of the many characters he introduces are so fine and explicit and true that one constantly marvels at the spiritual insight and literary genius of the man.

It would, however, be taking too narrow a measure of this great man if we were to imply that his work and genius were limited to the writing of the "Pilgrim's Progress." As a matter of fact he was a voluminous writer. Fully 60 books,

pamphlets and tracts issued from his pen. These cover a wide range of subjects. At the age of 35, in 1663, he wrote a book on "Christian Behavior," which was the third prison publication in three years. Two years later, in 1665, he wrote "Holy City," which set forth his conception of the Church. "The Life and Death of Mr. Badman" appeared in 1689, eight years after his release. It sets forth his views on the application of the gospel to the economic and industrial order. He wrote a book entitled "A Book for Boys and Girls." He was an ardent champion of the spirit of Church unity and seemed far ahead of his day. Many of our modern problems of individual and social salvation, of democracy and freedom of con-

science, of a united fellowship of faith, and the youth problem, he grappled with in his day and offered solutions at least satisfactory to his own mind. Many persons will not agree with his theological position, but that does not detract from the great contribution which he has made to the devotional and spiritual literature of the world.

He died in London, August 31st, 1688, at the age of 60 years. The Christian world does well to cherish his memory and to celebrate the anniversary of his birth by a fresh study of his work and worth. He was a brand plucked from the fire and turned into a fruit bearing branch for the Lord and men may still gather the rich vintage of his life.

The Immortal Dreamer

By SAMUEL MCCREA CAVERT

If there are "moderns" who have assumed that John Bunyan and "Pilgrim's Progress" are hopelessly out of date, the revival of interest in the man and his work, in view of the 300th anniversary of his birth this month, must come as a surprise. They are being reminded, for example,

That "Pilgrim's Progress" has been translated into 124 languages and dialects—more it is believed, than any other book except the Bible;

That a man like George Bernard Shaw (who could hardly be regarded as biased in favor of a sturdy evangelical!) compares Bunyan's literary merit with Shakespeare's;

That Bunyan, so far from being exclusively other-worldly, bore vigorous witness against the immoralities of Restoration England and had a genuine concern for social betterment;

That, so far from being a sheer individualist, he dreamt of a united fellowship of Christians, in which all "circumstantial" should be subordinated to the great fundamentals of "faith in Christ and holiness of life."

The truth is that Bunyan's great allegory is one of the books that have a timeless quality because of their rare understanding of the heart of man. "All the places and all the persons and all the adventures that John Bunyan saw in his sleep are all in your heart and in mine. All the

cities, all the roads that lead from one city to another, with all the paths and all the by-paths—all the adventures, experiences, endurances, conflicts, overthrows, victories—all are within us."

Our conception of the Christian pilgrimage has enlarged since Bunyan's day, as new areas of Christian responsibility have loomed before us, but his central message is as relevant as ever. For what he was saying, above all, is that man is neither a creature of a moment nor a meaningless machine, but a pilgrim of eternity meant for a spiritual destiny.

On last Palm Sunday, a little group under the guidance of Bishop McInnes, of Jerusalem, went on a "pilgrimage" from Bethany to the Holy City, over the road that humanity's Great Pilgrim took on the first Palm Sunday. At different stages of the journey, the Bishop read the verses with which Bunyan described the steadfast pilgrim. These words, illumined by the memory of the Lord of all true pilgrims, may well echo across the centuries as a living message for our own days:

"Who would true valor see
Let him come hither
One here will constant be,
Come wind, come weather
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim.

"Whoso beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

"Hobgoblin nor foul fiend,
Can daunt his spirit;
He knows he at the end
Shall life inherit.
Then fancies fly away;
He'll fear not what men say;
He'll labor night and day
To be a pilgrim."

The Federal Council of the Churches of Christ in America is encouraging the Churches to utilize some Sunday in November (November, 1628, was the month of John Bunyan's birth) as an occasion for emphasizing the abiding value of his work.

For those who desire to study the man and his message more fully the following books, all of which have appeared during this tercentenary year, will be found of fascinating interest: *The Life and Writings of John Bunyan*. By Harold E. B. Speight (Harper & Bro.). *John Bunyan: A Study in Personality*. By G. B. Harrison. (Doubleday, Doran). *John Bunyan, Pilgrim and Dreamer* (Fleming H. Revell Co.). *Tinker and Thinker: John Bunyan*. By William Hamilton Nelson (Willett, Clark & Colby). *John Bunyan*. By Gwilym O. Griffith. (Doubleday, Doran).

Christians or Sectarians

By PAUL B. RUPP, Chaplain U. S. A.

To the question: "Why are we called Christians?", a small boy in the writer's Sunday School class, replied: "Aw, I ain't no Christian; I'm a Catholic." And that represents fairly accurately the religious viewpoint of most modern sectarians. For example: a year or two ago we attended a "promotion day" service of a congregation of the Baptist Church (South). A class of girls was publicly quizzed by a teacher on the supposed fundamentals of the Christian faith. To the question, "How do we become Christians?" the girls replied in unison: "Through baptism by immersion." Now that was no spontaneous reply arising from the hearts of those children; it was an idea that had been persistently drilled into their heads by an adult sectarian; an idea, too, that really has no direct warrant in Holy Writ, but has been woven solely out of the tissues of a traditional formalism. Those chil-

dren had been most carefully coached into making a statement whose truth cannot be verified by experience. For if what they said is true, then all Baptists should be the light of the world and the salt of the earth. But you may go into any community you please and you cannot sort out the Baptists, by the moral coloring of their character, from the rest of the people of that community. "Baptism by immersion" does not make Christians; it makes Baptists.

Some years ago on a summer evening, we attended the service of "The Christian Temple" in a large eastern city. The minister, who is an outstanding leader of his denomination, had just returned from a tour of war-ridden Europe. In the course of his sermon he dwelt upon the much-to-be-desired unity of all Christian believers and he decried the many divisions in the Protestant wing of the Christian Church.

At the close of his sermon he announced the weekly observance of the Sacrament of the Lord's Supper following the end of the service; then he offered an apology because the rules of his Church prevented him from inviting members of other Churches to partake of the Sacrament with his own people.

Here was a clear-cut case of denominational canons overriding the Christian conscience of its minister and counteracting the appeal for unity at the very time the appeal was being made. That denomination had been originally founded, not as a separate organization, but merely as a movement looking towards a united Christendom. But in the course of the years the founder's vision of Christian unity faded, as the tenets of his disciples crystallized into hard and set forms; and the movement solidified into still another denomination that is just as hidebound as

those other Churches which it had set out to convert to apostolic unity.

We have lived in several towns and cities where there are congregations of two different branches of the Lutheran Church. In one city in western Pennsylvania there is a Lutheran congregation which heartily co-operated in every community movement. A second Lutheran congregation in the same city was never known to have associated itself in any city-wide activity, while its minister held severely aloof from all contact with other clergymen. Both congregations are now members of the United Lutheran Church. We wonder what are the bonds of unity between the two, other than the common name they share.

In a neighboring town there is a congregation belonging to a western branch of Lutheranism. This branch is notorious for its exclusiveness, having no dealings whatever with other Christian bodies. Its clergy never hold membership in any ministerial union. It goes on, in its own individualistic way, making Lutherans.

These are not sporadic cases of denominationalism run to seed. They can be duplicated in nearly every community throughout the country. We once lived in a city where there was located a congregation of our own denomination that was quite as exclusive as any of the above. While the clearest line of cleavage is naturally between Roman Catholics and Protestants, yet we can discern just as distinct lines among us Protestants ourselves. And why? Because most of us have been constantly harping upon matters of no real consequence to the kingdom of God; ideas that were not important enough for Jesus to talk about, or His apostles to write up. All the Protestant shibboleths of the past four hundred years have been divisive, leading to bitter controversy or arousing passionate prejudices. We have emphasized **interpretation** of scripture rather than a scriptural mode of life; sacramental forms instead of a sacrificial spirit; the apostolic **succession** of the priesthood to the neglect of apostolic fervor; predestination to heaven or hell rather than to a life of service and usefulness; the Church as an ark of the saved rather than a ministering servant to the whole community and the world. We have aimed primarily at adding an extra column to our denominational statistics. Attempts at union have frequently been inspired by the absorption complex. Thus in referring to the union of his own with the Cumberland Church a few years ago, a Presbyterian minister said to the writer, "We took them in." Occasionally union movements have been wrecked by nothing more important than the proposed name of the merger, or how many votes each denomination should have in the suggested federal Synod,—as if names and votes are more essential to the life of the world and the Church than is the spirit of the kingdom of heaven.

Fortunately, there are indications that sectarianism has just about had its day. "The Federal Council of Churches of Christ in America" is in itself a proof of the direction in which the wind is blowing. Only a month or two ago a Roman Catholic priest said to the writer: "What all of us need to realize more clearly is the fact that we are all trying to serve the same God; and, though our methods may be different, yet the common object of our faith ought to bring us closer together than we are,"—and he said that, too, while under a Protestant roof. The new Church now being built by the Park Ave. Baptist congregation of New York City will drop its denominational name and be called merely, "The Riverside Church." Throughout the country a great many "community" Churches are springing up; that is, Churches which

stress their field of labor rather than their historical origin. At the same time there is a very perceptible tendency among ministers to vault over denominational fences and serve, at least for awhile, congregations of other faiths. Within the denominations themselves there is a growing restlessness among the clergy with the restrictions imposed on them by their own Church history. Thus a Lutheran minister said in our presence: "I do not propose to permit Martin Luther to do my thinking for me." And, we might add, Augustine, or Calvin or Thomas Aquinas.

All these are happy signs of the times. The three great Churches of Canada have set the rest of us a splendid example in forming "The United Church of Canada." While it may be too much to expect that the Protestant denominations of our coun-

ample. In that body we find the greatest intellectual latitude and, consequently, she has not been disturbed in the least by the "fundamentalist controversy." True, she has had her Crapsey heresy trials; but they were years ago, and she has learned wisdom from her experience. And she has had her Bishop Paul Jones; but there were other circumstances involved in that case which rendered her helpless to do other than she did. In spite of these regretful incidents, she evidences a wide margin of belief that has drawn to her many recruits from other Churches.

While our own denomination has been singularly free from heresy trials, yet we have at times evinced a rigidity of faith and practice that proved a fruitful cause of separatist movements. Two distinct denominations today owe their origin partly to our unbending nature several generations ago. But today we are making an "about face" and are not only joining in all co-operative efforts for the common good, but are permitting a freedom of thought and worship that marks us as one of the most liberal of Churches. And this attitude we must be careful to maintain, else we shall not be true to our Reformation heritage.

More important still is the confusion which our divided Protestantism arouses in the minds of the un-Churched. They have a rather clear idea of what a Christian man or woman should be; but, unless their parents were staunch supporters of some particular denomination, their idea of a Presbyterian Christian or a Reformed Christian is very foggy indeed. And when an appeal is made for their allegiance by the several Protestant branches of the Church, they are unable to come to an intelligent decision other than that of geographical convenience; they will usually attend or unite with that congregation which is located nearest their home. Thus most city Churches can show a roster of membership that contains representatives of nearly all our Protestant bodies, in addition, of course, to the usual long list of names that have known no other Church than the one of their ancestors. Many people in every community have back of them no Church traditions or associations whatever, and to them denominational loyalty means little or nothing. Every challenge of the sectarian leaves them cold. And when, in addition, they see the different Churches split into warring factions over the question of the authorship of the Pentateuch, or whether Jesus will come before or after the millenium, they are inclined to believe that the Churches are concerned about things that are of no vital importance. It doesn't make much difference one way or the other to them who wrote the Pentateuch; and they would like to see a little more of the unselfish spirit of Jesus at work in the world today. They are not interested in a millenium a thousand years away.

Thus, if we are going to make a worthwhile impression upon the heart of the un-Churched, we should emphasize more the claims of the Christ upon their life; His appeal to the heroic in men; His ideal of a Christlike world to come in our own age; His purpose to inject justice in all the daily affairs of humankind, political, industrial, social; His ability to transform our motives and cleanse our spirit. When we thus let our "denominational genius" slip into the background of our appeals to the un-Churched, and stress the one fundamental fact of our gospel: that the love of God for all mankind can convert us all into people of supremely good will, if we will only give Him a chance with us—then there will be more hope of enlarging the roster of Christians in the world.

Ft. Robinson, Neb.

SING, GOLDEN HARP!

By Henry A. Bomberger

Awake, blest minstrelsy,
Of heaven born!
Awake! and touch the strings
Of rising morn
To matchless ecstasy,
With golden wings!

Arise, and meet the night
With music sweet,
With melody divine!
Arise! and greet,
On joyous beams of light,
This world of thine!

For this great world is thine,
Its life as well;
All things within thy heart
Forever dwell
Possess this soul of mine,
And ne'er depart.

Come, strike the harp-strings of
The distant star;
And let this bitter mind
Come from afar,
To join the choir above,
Contentment find.

Let birds and flowers awake
To thy sweet song.
Sing, golden harp! Aye, sing!
With joy prolong
The song of field and lake,
And crystal spring.

Then shall my soul ascend
To Him, Whose throne
Is set where discords cease;
The overtone
Of heaven I'll apprehend—
And perfect peace!

try will enter into a merger in the near future, yet that ought to be the goal toward which we should strive. The least that should be considered is a re-grouping of denominations along definite family lines. For if the Methodists, north and south, the Presbyterians, south and north, the Baptists and Disciples, the Dutch Reformed and our own Church cannot get together, it would be useless to look forward to "the one big Protestant Church."

Of course we are bound to have differences in doctrine and polity, human nature being what it is; but our denomination ought to be sufficiently broad to make room within themselves for the widest difference of opinion, so that no additional organizations may be formed.

Here the Episcopal Church furnishes the rest of us with a thought-provoking ex-

Albania's Merry-Go-Round

C. Telford Erickson

Dr. Erickson was for many years a missionary in Albania, later the chosen spokesman for the Albanian people at the Versailles Conference, and still later the founder and director of the Albanian-American School of Agriculture. His familiarity with their language and wide acquaintance with all classes enables him to speak of these heroic mountain folks with understanding and authority. This virile message is given through the courtesy of "The Christian Leader."

This is what some one has called the new government of Albania. More traps on the horses, more gilt on the cars, more speed to the music, more swagger and swank to the chief performers. So President Ahmet Zogu becomes Zogu I, King of the Albanians, while Albania becomes a puppet state with its petty puppet king and all directed and controlled by Mussolini, the real master.

This is the gist of what I read in the American press on my return from a two months' sojourn in Albania.

It is to be regretted that writers for the press both in Europe and America (America more than Europe) find it so difficult to treat Albania and its King seriously. The plain fact is that Ahmet Zogu is one of the strongest personalities in Europe, and that he and his people are the last who could be made to play a puppet role to any foreign master.

Albania should have been neutralized by the Conference of Versailles, with no one power given preferential rights, but all pledged alike to respect its sovereignty. Had that been done Albania could have gone into the money market and borrowed the necessary funds for the development of her splendid resources. She could have sought her expert advisers who would have been free from political control, and so been permitted to build her own national house in her own way.

But this was denied her, and it has been Albania's problem so to conduct her foreign and domestic affairs as not to sacrifice her independence, forfeit the support of her appointed friend, Italy, or arouse the hospitality of her neighbors, Yugoslavia and Greece. With no prestige to begin with, no one wishing or expecting the effort to succeed, with a hostile press spreading propaganda everywhere against her, with what would seem to have been a deliberate policy of economic and political boycott, the marvel is that the little state is alive at all. The greater marvel, that it has succeeded so well. And the credit for this must be given almost entirely to Ahmet Zogu and his little group of confidential advisers.

Why should Albania change from a republic to a kingdom? Many answers could be given, bearing on political, economic and social conditions there. But I shall

confine myself to one answer which embodies them all. It is this: It binds the nation to its past. As a republic it was a thing of yesterday. As a kingdom it becomes the most ancient of Europe.

An American historian has declared that the two outstanding factors in European civilization are Alexander the Great and Jesus Christ. Alexander mastered the turbulent forces of barbarism which had been preying on the forces of civilization wherever they had taken root. These he had molded into an empire and crowned it with the glory of Greece. St. Paul had introduced the religion of Jesus Christ into this prepared ground, where it took root, spread, flowered and fruited into European civilization. These two factors, astounding as it may seem, had their beginning with the ancestors of the Albanian people. The tragedy of it is that by becoming the medium through which Europe emerged from being the most backward and negligible force in the world's progress into its most powerful mastering force, as it is today (America being, of course, included), they sacrificed themselves. They were overwhelmed in the mighty currents of life which they had set in motion. It is so typical of Christ Himself that I venture to apply without apology the same law to them which was applied to Him: They saved others, themselves they could not save. For 2,000 years they have been a submerged race, without a history, without identity, without recognition—as lost to the world as the ten tribes of Israel.

Only once, for a brief period during the fifteenth century, did they emerge, and again it was in the light of a great spiritual sacrifice. Under their great leader, George Castrio, re-christened Skanderbeg in honor of Alexander the Great (of which the name is the Turkish equivalent), by his foster father Murad II, Sultan of Turkey, this little nation stood as a living wall for 24 years against that mighty wave of Mohammedanism which threatened to overwhelm Europe and its civilization. The Albanian nation was immolated and overwhelmed by this wave, but Europe was spared.

Sunk like a stone into this Turkish and Eastern sea, which became as a Dead Sea to all Western progress and civilization, nearly 500 years of history were enacted.

Europe was transformed, America was discovered and made into its colossal greatness. Albania lay buried, forgotten. Now last of all and least of all she emerges, and the curious world is asking with a trivial and supercilious interest, "Who are the Albanians?" The Republic of Albania tells them nothing. They may be a hodge-podge of people artificially created to buffer the strife between Yugoslavia and Italy over the control of the Adriatic. But when this young man, born and cradled and nurtured of those rugged and perpetual mountains where Alexander and Diocletian and Constantine and Skanderbeg were sired, assumes the ancient throne of his people, it becomes an event worthy of chronicle among the great events of history. And, incidentally, it answers the question, "Who are the Albanians?"

But it doesn't answer the question which they are asking of us, and by "us" I mean the great Christian Powers of Europe and America whose roots they have nourished with their life-blood: "What are you going to do about it?" I hold no title as prophet for this nation, though 20 years of my life have been given to them. But I am pained beyond words with the attitude of my own people towards this little nation, their casual, trivial interest, their utter lack of understanding and appreciation, their unconcern for what happens over there.

It's a great vogue these days to "restore the ancient landmarks," not only in this country, but all over the world, and millions are being spent by Americans for this purpose. But it seems to me it would be so much more interesting and worth while to restore to life an ancient people like the Albanians to whom we are so much indebted. Instead, with every conceivable handicap, they are left to struggle alone.

In every direction there are crying needs, some of them centuries old, which could be so easily met. Whatever your sphere of interest may be—world peace, industrial development, education, public health, human happiness, philanthropy—if you would like to be further informed write to me at 4 Park Street, Boston, Mass. Here is the most enticing and appealing field in the world today for creative service.

My Faith and My Hope

A. E. TRUXAL, D. D.

XXII—ON HELL

By construing the various statements in the New Testament Scriptures literally some remarkable conceptions of the punishment of the wicked were formed in the past history of the Church. Hell was regarded as a material and physical form of punishment. It was described as a lake of fire and brimstone into which the wicked were cast to suffer in their bodies forever and ever. And according to the prevailing conceptions of salvation it was believed that the vast majority of mankind was destined for such everlasting punishment. The fathers had difficulty in locating hell. Heaven was above, and hell below. Some persons supposed it to be located in the center of the earth.

That conception of hell rested upon a peculiar conception of the nature of God—

the Old Testament conception—the conception by which the Kaiser and others were governed. But in these latter days the New Testament idea of God has taken hold of the minds and hearts of men—the idea taught and exhibited by the Lord Jesus Christ. And this has led Biblical scholars to modify and change their conception of hell. Things were moved to free the punishment of the wicked of its material features and bring it into the sphere of the moral and spiritual.

Hell is moral suffering, not material, yet of a most intense nature. The devil represents the ultimate consummation and personification of evil and wickedness. If there were no evil in the nature of men and no vice and wickedness in their lives there would be no devil. He is not a hideous being of hoofs and horns. He does not

assume the form of a black dog or a black cat. Ink bottles can neither injure nor frighten him. His abode is in the sphere of evil in the hearts of men and women.

Out of the heart comes selfishness, covetousness, anger, hatred, malice, licentiousness, adulteries, thefts, robberies, murders and every sin that can be named. In the heart is the worm that dieth and the fire that is not quenched. Sin means suffering and torment, pain and anguish. Sin means hell and the only way to escape the devil and hell is to become freed of sin. That is what the Church is for, what the Gospel is for, what the Savior is for.

Jesus was called Savior because He was to deliver men from their sins, to challenge them to follow the spirit instead of the flesh, to cause them to be born of the spirit, to have their nature changed, to re-

pent of their sins and become new creatures in Christ Jesus, and to follow after truth and righteousness. In Him there is mercy and forgiveness. God is not willing that any should perish, but that all should come to repentance and live. But forgiveness is conditioned by penitence.

Therefore let all the wicked and vicious impenitent evil doers beware. There is

hell for them, and there will be hell for them until they become converted and freed of their sinfulness and sins. There is much hell in this world because of the wickedness of men and women and for them there will be more in the world to come. The representations employed in the Scriptures indicate the terrible results for those who are impenitent and continue

in their sins. There is such a thing as a false hope in the mercy of God. In order to secure divine forgiveness one must place himself in a receptive attitude toward Christ Jesus through penitence, conversion and obedience. We may have to suffer in various ways through inheritance received from our ancestors, but we are to blame if the torments of hell come upon us.

An Adequate Constitution for the Reformed Church

*A paper by the REV. CHARLES E. SCHAEFFER, D. D., read at the Spiritual Conference at Lancaster, Pa., Aug. 1, 1928
(The Executive Committee of General Synod requests that it be published for information and discussion)*

I venture to suggest the following:—

I. A Full Time President of the General Synod

There should be a full time President of the General Synod who should be vested with all the powers at present belonging to the President of the General Synod, together with certain functions which do not now belong to that officer. His term of service should be at least six years, with the possibility of re-election from time to time as conditions may warrant. He should give his full time and energy to all the interests and activities of the Church, especially those that center in the Boards of the General Synod. He ought to travel extensively throughout the Church and furnish inspiration and helpful guidance wherever possible. He should be a man of outstanding character, a strong personality who could represent the denomination on all occasions, not only within the denomination, but also with other communions. He should be the voice, the prophet of the whole Church. His headquarters should be in the Schaff Building, Philadelphia, where he should have adequate office facilities, with a secretary, so that he could carry on his correspondence and his administrative and literary work with dispatch and efficiency.

II. A Full Time President of Each District Synod

There should be a full time President for each of the District Synods. He should be elected by the Synod itself, also for a period of six years, with the possibility of re-election if conditions would warrant. He should also receive his support from the Synod which elects him. His headquarters should be centrally located for his particular Synod. In addition to the duties of the present President of the District Synod he should have administrative powers, functioning down to the Classes through committees, agencies and personalities, representing the entire work of the Church. He should look after vacancies, after congregations that are weak or that fail to respond adequately to the program of the denomination. He should be a man sufficiently big and broad in his sympathies and in his qualifications so that he would be able and willing to present and push forward the whole program of the Church without prejudice and bias.

III. The Cabinet

The President of the General Synod and the President of each District Synod, together with other officers of the General Synod and such lay representatives as the General Synod might elect, should constitute a Cabinet, which would meet steadily and formulate, articulate and promote the program of the Church. The various Boards of the Church should come before this Cabinet and present their programs and their budgets. This Cabinet should be the promoting agency within the bounds of the respective Synods and through the Classes to the congregations.

Such an arrangement would bring about a number of results:—

First—It would establish confidence and co-operation throughout the Church. It would remove from the minds of many brethren the erroneous idea that the program of the Church is put over upon them from without, for each Synodical President would be a man of their own choice and put into office by their own vote. It would create an esprit de corps and result in a unity of action which would make for greater efficiency and produce better results in every department of the work of the Church.

Second—It would eliminate the present overlapping and criss-crossing of the various Boards of the Church in the presentation of their programs. It would remove some of our Superintendents, Secretaries and Field Workers and centralize the work in certain individuals who would be charged with the responsibility of carrying forward the whole program of the Church instead of special phases thereof. This would result, likewise, in diminishing the

overhead of the Boards, especially in their promotional activities. The expenses of the present Executive Committee of the General Synod would go a good way towards paying the salaries of the new Cabinet. Other denominations, whose historic genius is somewhat similar to that of the Reformed Church in the United States, are now organized somewhat along the above suggested lines and are greatly profiting by such an arrangement. Naturally, the above outline is merely a suggestion. The details of it are not as yet fully worked out. Many modifications doubtless need to be considered. Nevertheless, the main body of the suggestion is worthy of attention.

It is understood that in the new Constitution Articles on Evangelism, Social Service, Religious Teachers, Deaconesses and other phases of life and work which have developed among us and which belong to our genius and life will be properly incorporated and related to the body as a whole.

Provision should be made for the ordination of some of these special workers whose ministry differs somewhat from a preaching minister.

The new Constitution may wish to make some modification in the form of pledges which Theological Professors and Licentiates are required to make: "..... acknowledge sincerely before God and this assembly that the Holy Scriptures of the Old and New Testaments which are called canonical, are divinely inspired Scriptures and therefore credible and authoritative; that they contain all things which relate to the faith, practice and hope of the righteous, and are the only rule of faith and practice in the Church of God; that, consequently, traditions, as they are called, and mere conclusions of reason that are contrary to the clear testimony of these Scriptures cannot be received as rules of faith or of life. You acknowledge, further, that the doctrine contained in the Heidelberg Catechism is in accordance with the doctrine of the Holy Scriptures. You declare sincerely, that in the office you are about to assume you will make the divine authority of the Holy Scriptures, and the truth of the doctrine contained in the Heidelberg Catechism, the basis of all your instructions, and faithfully maintain and defend the same in your preaching and writing as well as in your instructions. You declare, finally, that, according to the ability which God may grant you, you will so labor that, with the divine blessing, the students entrusted to your care may become enlightened, pious, faithful and zealous ministers of the gospel, who shall be sound in the faith." (Article 27).

And in the case of the Licentiate:—"I hereby testify that I honestly and truly accept the doctrine of the Heidelberg Catechism as in accordance with the teachings of the Holy Scriptures, and promise faithfully to preach and defend the same. I also declare and promise that I will carefully observe all the ordinances in accordance with the Word of God which now are or may hereafter be enacted by the authorities of the Church, and that I

SAFETY IN HIS DIVINE FULLNESS

By the Rev. C. W. E. Siegel

Oh, world, keep thou thy Christless wisdom,
But leave to me my Christward thought;

In vain thou set'st thy nets of error,
But canst not rob what God has wrought.

For should thy wily snares entrap me
The soul's free air I ne'er might gain;—

But for my hope and peace so glorious,
A dread exchange of fear and pain.

Keep thou thy vague fallacious reason,—

Leave out the Christ of God, and see,

How from the tether of the tempter
And bonds of sin thou shalt be free;—

How thy poor heart shall find true comfort,
When sorrow knocketh at the door,

Or death, the final foe, is passing
With silent footsteps o'er the floor.

Keep thou, O world—no! break asunder,

The chains of error binding thee;—
Let not proud science mock Religion,—

Before the Heav'nly bend the knee:

In Christ alone, Divine and human,
Shines forth the truth that ne'er grows dim,

And thousand-voiced do saints and angels

Ascribe all fulness unto Him.

will cheerfully submit to all the admonitions and decisions of these authorities so long as I remain in connection with the Reformed Church in the United States." (Article 35.)

These requirements may have been all right when they were first formulated a century ago, but today they are "honored

more in the breach than in the observance," and why ask either a Professor or a candidate for the Ministry to subscribe to something which he can do only with strong mental reservations? The Presbyterians pledge their ministers to the system of their Confession, but that is worse yet, for the system is at fault, while many

of the particulars are good. A new form of pledge for both the Theological Professor and the Licentiate, and the applicant for Church membership should be wrought out, expressing those things which are vital and embodying only that which may reasonably be fulfilled.

(To be continued)

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The Messenger's annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. "The Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 14. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

NOTICE!

Extensive preparations are being made by the Executive Committee of the General Synod for the Simultaneous Every Member Canvass in our Church during the latter part of November. The Executive Secretary, Dr. William E. Lampe, has prepared most helpful literature for this purpose.

There is an inspiration in the thought that this effort will be denomination-wide, for the whole Church must participate if the work in the local congregations and the general benevolent work of the Church shall be carried on in a hopeful, growing and satisfactory way. The Every Member Canvass, where made annually, has always assured a sufficient income for all the congregational expenses, and in addition provided for the payment of the full apportionment for the missionary and benevolent work of our Church. Let there be a united determination on the part of every pastor and consistory, to fall into line this fall, so that we may show to the world that we carry on the work of the Lord with one mind and heart. The results will give a new impetus for greater service to all who love the Reformed Church.

—Allen R. Bartholomew, Secretary.

CHANGE OF ADDRESS

Rev. Adam A. Bohner from Brodheads-ville, Pa., to Stroudsburg, Pa.

Rev. Walter R. Hartzell from Walkersville, Md., to Lykens, Pa.

Rev. Frank S. Shults to 1255 Phillips Ave., Dayton, Ohio.

Rev. Milton Whitener from High Point, N. C., to 133 Mocksville Ave., Salisbury, N. C.

EASTERN SYNOD'S LEADERSHIP TRAINING CAMP

Camp Fernbrook is history! Its story is in the past. The future of Eastern Synod's program of summer leadership training will be told in terms of Camp ——— (Who will name it?) No more rental fees will have to be invested in someone else's property and none of the disadvantages and limitations of Fernbrook need be suffered in the coming years. All the merits of Camp Fernbrook will be conserved and greatly enhanced in the new and beautiful surroundings of the site that has been purchased and is about to be improved for the purpose near Huff's Church in Berks Co.

The Committee which has been searching three years for a suitable site reported to Synod at Easton its tentative steps for the purchase of this property and the Board of Trustees were instructed to consummate the transaction. The Committee and the Board, accordingly, met at the site on November 1, and took possession of the deed and the property, and the actual legal transfer of title is in the process of completion.

The place is known as the Mensch Mill property, and lies just a half-mile from Huff's Church on the north Branch of the Perkiomen. Its nearest railroad stations are Alburts on the East Penn Branch of the Reading, and Barto on the Colebrookdale Branch. It is a 43-acre tract of woodland and tillable ground, located in a very picturesque bit of rolling country with a beautiful outlook and abounding in natural beauty and atmosphere. A copious spring from an elevated spot provides excellent drinking water and the present dam with some improvement will provide a delightful swimming-hole. The topographical layout is such that there is practically no danger of encroachment by summer resorts.

A nucleus of very substantial buildings will be improved for dormitory purposes, with perhaps one new building to be erected as a dining hall. These buildings, farmhouse, mill, barn, wagon-shed, etc., are all of stone with walls in fine condition, and a property of enduring value will develop here for the various summer gatherings of this section of our Church. In addition to the Committee which has been continued to complete this purchase and finance it, a Camp Management Committee was appointed by Synod to improve it, and a Committee on Education to supervise its uses.

An interesting historic air pervades the place. A stone marker erected by the Berks Co. Historical Society marks the site as the location of the old Hereford Furnace where the first wood stove in this country was made, and alongside the present mill which was built in 1822 stands its pre-

decessor, built in 1733. The site of an old Indian mill is also on the property.

More news of the work of these committees on the Training-camp will be brought to the Synod from time to time. Watch Camp ——— develop and help us name it. —A. N. Sayres.

Can you afford to miss the Reformed Churchmen's Congress at Harrisburg Nov. 21-22?

Christ Church, Jefferson, Pa., Rev. Paul D. Yoder, pastor, observed its Centennial Oct. 27-Nov. 4, with large audiences and loyal interest. Many former members and friends participated.

Rev. William H. Erb, D. D., 671 George St., Norristown, Pa., may be secured to supply the pulpits of vacant charges, and is also available to pastors in need of an occasional supply. Kindly address Dr. Erb.

Dr. Charles E. Beury, a lawyer and banker, who succeeded Dr. Russell Conwell as the President of Temple University, is to address the Reformed Churchmen's Congress on "The Christian Laymen's Business and Social Relationships."

The Sugar Creek Charge, Chicora, Pa., Rev. F. W. Schacht, pastor, observed Holy Communion as follows: St. Paul's, Oct. 14 and Trinity, Oct. 28. At St. Paul's, 12 members were received, 9 by confirmation and 3 by letter. Offering of \$123 for Apportionment. Trinity received 7 by confirmation and 3 by letter; offering, \$32 for Apportionment.

Union Reformation Service fostered by the Baltimore, Md., Churches of the Evangelical Synod of North America and the Reformed Church in the U. S. was held in the Garden Theatre, Lexington Street near Park Avenue, Sunday evening, November 4th, 8 P. M. The speaker was the Rev. Dr. George W. Richards, of Lancaster, Pa., President of the Theological Seminary of the Reformed Church in the U. S. Special vocal music was given by a mass chorus, Rev. David Bruning, D. D., director.

St. John's S. S., Schuylkill Haven, Pa., Rev. Dr. Elmer S. Noll, pastor, held its Rally Day service Oct. 28. Attendance, 929, offering, \$3,063. The Men's Bible Class, taught by the pastor, reported 167 present. The speakers for the occasion were Hon. John Robert Jones, of Phila., and Hon. Roy Hicks. The largest Communion in the history of the Church was celebrated Oct. 14. Cash contributions for 7 years amounted to \$146,000.

Mr. G. Stanley Ruth and Miss Sara E. Baer, of Reading, were married in the First Reformed Church, Youngwood, Pa., Saturday morning, Oct. 27, at 10 o'clock, by the pastor, Rev. Victor A. Ruth, brother of the groom. The young couple will make their home in Reading, where Mr. Ruth is employed by Geo. S. Hummel, representative of Baker, Young and Co., Bond and Banking House of Boston and Phila.

Rev. E. E. Zechiel has been nominated for the pastorate of The Wooster Ave. church, Akron, O.

Rev. Ralph L. Folk conducted Communion service at St. Paul's Church Oct. 14 and at Schwarzwald on Oct. 28.

Rev. Willis D. Mathias was installed as pastor of Emmanuel Church, Allentown, Pa., on Oct. 14.

Rev. Mr. Gindlesperger, formerly a Baptist minister, was elected as pastor of the Mill Creek Charge, Somerset Classis, on Oct. 21.

The Annual S. S. Rally Day of Trinity Church, Berlin, Pa., Rev. D. S. Stephan, pastor, was observed Oct. 7. Holy Communion was also celebrated the same morning.

Harvest Home Services were held throughout the Hyndman-Wellersburg Charge, Rev. William H. Landis, pastor. Attendance good and offerings amounted to \$90.

In Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, Fall Communion was observed Oct. 21. The communicants, including those given private communion, numbered 375.

Misses Gertrude B. Hoy and Minerva S. Weil expect to sail for China on the S. S. "Empress of Russia" from Vancouver B. C., on Nov. 17.

The Rev. F. K. Stamm, Reading, was the winner of a \$25 prize given by the Duplex Co., Richmond Va., for a homily submitted for the Homilopes published by that firm.

Grace Church, Detroit, Mich., Rev. C. A. Albright, pastor, observed Rally Day Sept. 30. At the fall Communion 200 participated and 1 new member was received.

The Men's Brotherhood of St. Luke's Church, Braddock, Pa., Rev. J. A. Borger, pastor, met at the home of G. W. Shontz on Nov. 5. A teacher training class is being organized in the Sunday School.

Paradise Charge, Somerset Classis, Rev. E. D. Bright, pastor, united with other Churches of the community to hold a union service in the Chatauqua tent. Dr. F. C. Seitz, Greensburg, preached the eloquent sermon.

Miss Greta Hinkle, of Phila., Pa., and Mrs. E. W. Lentz, Bangor, Pa., delivered addresses at the W. M. S. Classical Institute held in Daniels' Church near Lincoln N. C., Rev. W. C. Lysterly, pastor, on Oct. 30.

The many friends of Mrs. William E. Hoy will be glad to know of her safe arrival at Shanghai, and that her future address will be Yochow City, Hunan, China. Mrs. Hoy is the missionary representative of the Bible School of Trinity Church, Phila., Rev. Purd E. Deitz, pastor.

Rev. Howard Gress, recently elected pastor of the Glade Charge, began his work in his new field Oct. 1, under very favorable auspices. The Roxbury congregation has tendered Mr. and Mrs. Gress a reception and the Glade congregation is planning a similar affair.

Rally Day in St. John's Church, Tamaqua, Rev. J. Arthur Schaeffer, pastor, was held Oct. 21 with a combined service of Church and School in the morning. At the evening service Dr. Charles E. Schaeffer was the speaker. Offerings of the day were \$2,475.

The congregation of Sharon, Pa., Church, Rev. W. M. Diefenderfer, pastor, has been grieved by the sudden and accidental death of Mr. Ferdinand Anliker on Oct. 13. For nearly 15 years an Elder, and treasurer for the past 8 years, Mr. Anliker will be greatly missed by his many friends.

Mrs. J. Frank Bucher, of our China Mission, will be the missionary speaker

at the Semi-Annual Meeting of the W. M. S. of Phila. Classis, instead of Miss Minerva S. Weil. The sessions will be held in Tabor Church Chew and Fairhill Sts., Phila., Rev. Edwin H. Romig, pastor, on Tuesday, Nov. 13, morning and afternoon.

Here is the sort of letter which would make any editorial staff in the world feel good. It comes from the oldest minister of our Church, the Rev. Dr. Samuel Z. Beam, of Tiffin, O., and he says: "I am happy to say that the 'Messenger' continues to maintain its position as a religious journal of the first class, and I delight to read it, as I have done for nearly 80 years. God be with you in your blessed work." There is a real benediction in such a message.

In Tabernacle Church, Phila., Pa., Rev. Arthur Y. Holter, pastor, Holy Communion was observed Nov. 4. Rev. H. H. Hartman will be the guest speaker on Armistice and Home Mission Day. Father and Son Day will be observed Nov. 18. Rev. Dr. Ambrose M. Schmidt will give the address at the Father and Son Banquet on Tuesday, Nov. 20. Old Folks and Invalids' Day on Nov. 25. The pastor was the Rally Day speaker at St. Andrew's Church, Phila., on Oct. 14.

The Reformed Ministerial Association of Philadelphia and vicinity met in Assembly Hall, Schaff Bldg., on Nov. 5 and heard a book review on "Catholicism and the American Mind," given by Rev. T. C. Weimer. The program for the remainder of the month is as follows: Nov. 12, Symposium: "What the War Did to My Mind," Leader, Rev. E. W. Kriebel. Nov. 19, Address: "Impressions of the Sherwood Eddy Tours," Rev. J. R. Shepley. Nov. 26, Devotional: "Missions—China," Rev. C. G. Petri.

On Oct. 28 Dr. Albert G. Peters, pastor of St. Andrew's Church, Phila., Pa., confirmed 5 young men at the morning service. In the evening the Monthly Musical Service was held under the auspices of the organist, Blanche Sylvius Copes and the choir, assisted by William Grube, violinist, and the New Century Brass Quartette. The soloists were: William MacNeill, Wesley Teasdale, Misses Gertrude Yahrling, Dorothy Schrank, Jeanne Peters and Julia Schroll.

The 3rd year of the Canton, O., School of Religious Education has planned an admirable course which is to be given Nov. 12-16 in the First M. E. Church of Canton, O. Mr. Earl W. Seibert, Director of Religious Education in Trinity Reformed Church, is Dean of the School. Rev. Fred D. Wentzel, of the Publication and Sunday School Board, is one of the instructors, and will conduct a course on "The Message and Program of the Christian Religion." Mr. Seibert will conduct a course for teachers, superintendents and officers of the Young People's Dept.

"Deliverance" is a name of a film made for educational purposes, which is based on Prof. Irving Fisher's books on Prohibition. It is announced that the producers forego all personal profits. Those who are interested in the creation of public sentiment in behalf of law observance and enforcement which will renew the determination of the people to uphold the Constitution of the U. S. and to make permanent our deliverance from the enslaving liquor traffic, are urged to make inquiry about this remarkable film, from Robert E. Corradini, 150 5th Ave., New York.

In the Kreutz Creek Charge, York, Pa., Rev. Walter E. Garrett, pastor, special services will be held at Locust Grove Church Nov. 11-17. Dr. E. L. McLean will bring the message on Ministerial Relief Sunday. Union Thanksgiving services will be held by the Churches of Hellam in St. James' Lutheran Church on Nov. 28 at 7.30 P. M. George W. Waldner Cir-

culation Manager of the "Messenger," will give the address on Church Paper Day.

Mr. James D. Pierce, of Wilkinsburg, Pa., who has been elected Assistant Superintendent of St. Paul's Orphans' Home, and his wife, Mrs. Edith Pierce, who has been elected Head Matron, will begin their work Jan. 1, and will occupy the apartments at the Home now occupied by Supt. and Mrs. A. M. Keifer. About Feb. 1, Dr. and Mrs. Keifer will move into their own home, 19 Rosedale Ave., Greenville, Pa., but the superintendent will continue to maintain his office in the Administration Building at the Orphans' Home.

The 300th anniversary of the birth of John Bunyan was celebrated in Grace Church, Washington, D. C., Dr. Henry H. Ranck, pastor, on Nov. 4. Armistice Day will be fittingly celebrated and the Home Mission service will be used in the evening. The pastor will speak at the special Thanksgiving Day service at 11 A. M., Nov. 29. Great interest was aroused by the special Roosevelt service, celebrating the 70th anniversary of the birth of Theodore Roosevelt.

In St. John's Church, Lansdale, Rev. A. N. Sayres, pastor, 4 members were added at the Communion service on Oct. 21, and 422 communed. The Church School adds new members weekly, 550 were present last Sunday. The Junior Dept. reported 116 present on Oct. 14. The Intermediate Dept. of the School has beautified the Church property with the planting of magnificent shrubbery around the new building. The splendid work of the Church choir, under the inspiring leadership of Mr. Gaumer, is much appreciated.

In the St. John's, Lansdale, Pa., "Herald," the pastor speaks this well merited word concerning the meeting of the Eastern Synod: "The pastor of the First Church, Easton, where Eastern Synod met, is the Rev. J. N. LeVan, formerly of North Wales. We wish all of you could have shared in the exquisite musical programs rendered at Synod by the Mixed Quartette, and the String Quintette, the latter led by Mrs. LeVan on the violin. This was a truly marvelous contribution to the enjoyment of Synod." To this sentiment we say "Amen."

Attendance at Sunday School and Church services has been gradually improving through the fall months in the Youngwood-Harold Charge, Rev. Victor A. Ruth, pastor. Rally Day and Promotion were held with good effect. The fall Communion services were held, with good attendance at Harold's, and only a fair attendance at Youngwood. Home Mission Day and Ministerial Relief will be observed in November. The pastor will preach the sermon at the annual Union Thanksgiving service to be held in the United Brethren Church.

In St. Peter's Church, Lancaster, Pa., Rev. Charles D. Spotts, pastor, Rev. Fred D. Wentzel gave the address at the meeting in charge of the Young People's Dept. on Sunday evening, Nov. 4. The annual Father and Son Banquet will be held on Friday evening, Nov. 23. 165 persons received Holy Communion on Oct. 7. The 2nd anniversary of the dedication of the Church School building was observed on Oct. 21; about 175 persons were present.

The Consistoris of Canton and vicinity held a union rally in First Church Canton, O., Dr. R. W. Blemker, pastor, on Nov. 7.

The National Council of the Y. M. C. A., through Dr. John R. Mott, again challenges pastors and people to participate in the Week of Prayer, Nov. 11-17. The theme suggested is "Lord, Teach Us to Pray," and Dr. Mott truly says we need a schooling in prayer. Among the increased opportunities for service, he mentions the swift change in China favorable to the Christian forces, the Jerusalem Mis-

sionary Conference, the ripeness spiritually of Latin America's intellectual leadership, and the mutual understanding enjoyed in working relations with the Eastern Orthodox Churches.

Rev. John Lentz, of Milton, Pa., has been elected pastor of Trinity Church, Collegeville, Pa.

In the "Public Ledger" of Nov. 5 in the "Philadelphia 90 Years Ago" column, appears this note: "Marshall College at Mercersburg opened its term with the most flattering prospects; it had already 150 students."

The November Party of the Woman's Social Union of the Reformed Churches of Phila., will be held Nov. 15 in the Palatine Church, 56th and Girard Ave., at 8 P. M. Members and friends are invited to attend.

The Mt. Bethel, Pa., Charge, comprised of 4 congregations in East Penna. Classis, is vacant by reason of the resignation of Rev. Dr. John O. Reagle, who is now entered upon his new work in Trinity Church, Tiffin, O. The congregations of the Mt. Bethel Church are all located on a cement highway, about 30 minutes run from Easton, Bangor and Delaware Water Gap. The charge owns a modern, up-to-date parsonage and pays a fair salary. Anyone interested should correspond with Mr. Eli Reimer, Bangor, Pa., the Secretary.

St. Paul's Church, Mahanoy City, Pa., Rev. Walter H. Diehl, pastor, will observe Anniversary Day, Nov. 18, with Rev. W. Sherman Kerschner, D. D., as the speaker. Mr. Harry A. Reber, president of the County S. S. Association, delivered a forceful address at the Rally Day service Oct. 14. At the evening service the congregation was privileged to hear the inspirational message of Mrs. Edwin Beck. The pastor recently administered the Sacrament of the Lord's Supper in his former charge at Linfield and Shenkel.

Mrs. Rufus W. Miller, of the First Church, Phila., who is extensively engaged in charity work and particularly in Salvation Army activities, extends a cordial invitation to the ladies of the Reformed Churches of Philadelphia to meet at her home, 1804 Wynnewood Road, Overbrook, Tuesday, November 13th, at 8 P. M. Mrs. Miller will explain the various features connected with the Salvation Army and show how in many ways the ladies may assist in this work without, in any way, interfering with their present missionary activities. It is especially desired that young people attend this meeting, as they will learn many interesting things connected with this most laudable work.

In connection with the tercentenary of John Bunyan, which "The Messenger" is celebrating with several special articles in this issue, we desire to express our gratitude to the American Tract Society for the publication of 3 volumes of special helpfulness: (1) "The Pilgrim's Progress and Grace Abounding," from the pen of John Bunyan, 651 pages, price, \$2.00 postpaid. This should be in every home. (2) "A Book for Boys and Girls," by John Bunyan, 124 pages, price, \$1.25, containing the unique and delightful poems written by Bunyan for the youth of his day. (3) "Pilgrim's Progress in Pageant," by Rev. Bernard C. Clausen and Florence L. Purington; 73 pages, price, 60c. In this volume the famous allegory is divided into 7 parts, each of which will make a decidedly interesting Sunday evening program. It suggests one of the finest ways to celebrate the life of John Bunyan which we have seen.

Rev. Ralph L. Holland was installed into the pastorate of Saint Paul's Church, Fort Washington, Pa., on Nov. 1st. The service was in charge of Rev. Allen R. Bartholomew, D. D., Pres. of the General Synod, Rev. Cyrus Glessner, Pres. of Philadelphia Classis, and Rev. E. O. Butkowsky, of the

Church of the Ascension, Norristown. The sermon was preached by Dr. Bartholomew, on "The Christian Pastor;" the liturgy was conducted by Rev. Mr. Butkowsky, and the installation by Rev. Mr. Glessner. At the close of the service Mr. and Mrs. Holland were received into the fellowship of Saint Paul's congregation. Besides the greetings of the congregation best wishes were extended by Dr. Charles A. Santee, a former pastor, Dr. Max F. Dumstrey, a retired minister of the Reformed Church, and Dr. Jairus P. Moore, a former missionary to Japan.

A splendid congregation of Reformed Church people of Bethlehem, Pa., gathered in Christ Church on Oct. 28 for the first Union Reformation service, under the auspices of the Reformed Ministers' Association. Bethany, Calvary, Christ, Grace and St. John's co-operated in the service, the minister of each Church occupying a place in the chancel and taking a brief part in the service. Each Church appointed one member of its Consistory to act as usher at this service. Dr. George W. Richards, of the Theological Seminary, gave the address. The choir, under the direction of David Griffith Samuels, sang "Whoso Dwelleth," by Martin, Rollin Peters singing the solo part. Revs. H. I. Crow, T. C. Strock, W. H. Bollman, T. C. Brown and Dr. Z. A. Yearick represented their Churches. At the close of the service the ministers and many of the congregation expressed their pleasure over the success of this first union Reformation service in the city.

AN ACCOUNT OF THE MEETING OF POTOMAC SYNOD

The Synod of the Potomac convened in 56th annual session in Christ Church, Middletown, Maryland, Tuesday evening, October 23 at 8 o'clock. Approximately 165 ministers and elders were present. More than 500 persons were present to hear the opening sermon delivered by Rev. Charles W. Levan, D. D., the retiring president of Synod, who spoke on the theme, "Jesus Christ, the Crucified."

The organization of Synod resulted in the election of the following: Rev. Marsby J. Roth, D. D., Hanover, Pa., President; Elder J. Franklin Meyer, Ph.D., Washington, D. C., Vice-President; Rev. C. B. Marsteller, Mercersburg, Pa., Corresponding Secretary; Rev. Milton Whitener, High Point, N. C., Reading Clerk. Following the organization addresses of welcome were made by Rev. John S. Adam, the pastor loci, and Elder Emory L. Coblentz. Though it rained during the opening session, the chairman of the entertainment Committee, Mr. Leslie N. Coblentz, promised good weather for the week and he made good the promise. Synod was entertained on the Harvard Plan. The Christ Church choir, under the direction of Emory L. Coblentz, is probably one of the best rural Church choirs to be found in the denomination. It rendered several special numbers on the opening night and again on Wednesday evening.

On Wednesday morning the Holy Communion was celebrated, the officers of Synod officiating. Standing committees were completed. Dr. Lampe presented the report of the Executive Committee of General Synod. This was followed by a report from the Missionary and Stewardship Committee of Synod. At this point some time was given over to a discussion of the importance of raising the benevolent funds of the Church. Both ministers and elders took part in the discussion. When Synod's representative to the Pennsylvania Anti-Saloon League, Rev. J. E. Klingaman, made his report it developed that the League wanted Synod to endorse the Republican candidates for President and Vice-President by name. This Synod refused to do. It did vote to urge scientific temperance in-

struction in the public schools and to work for dry candidates at primaries and elections. The report of the Committee on Social Service and Rural Work showed that from 10 to 12 per cent of the charges in Potomac Synod are always vacant. It was pointed out that the same ones are not always vacant, but that most of the vacancies are in the rural field. Many of these charges are so weak that they cannot properly support a pastor. It is therefore necessary for the Classes to provide sustentation in many cases. A solution of this problem lies in re-alignment and consolidation of the charges, not only within the denomination, but also along inter-denominational lines. The need for adequate trained leadership in rural fields is apparent. Synod therefore decided to request General Synod to arrange, probably thru the Home Mission Board, for the full time services of a professor to teach rural subjects in the three Theological Seminaries.

The Multilateral Treaties known as the Kellogg Pact were endorsed by Synod and it was recommended that pastors make use of Armistice Day, Sunday, November 11, as a time to preach upon these treaties and make a plea for world peace.

Rev. J. W. Meminger, D. D., appeared before Synod and urged that efforts be made to complete the Ministerial Relief Fund. He said that pledges amounting to practically \$900,000 have already been made and that he wants to report \$1,000,000 when General Synod meets next spring.

The Wednesday evening session was designated as Rural Church Night. Revs. H. H. Hartman and Paul D. Yoder, rural pastors, conducted the devotional service. Mr. Ralph S. Adams, of the Department

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of Country Life, presided. The principal address was delivered by Prof. William B. Dennis, professor of Rural Sociology in Pennsylvania State College. Prof. Dennis looks to the Church for the ultimate solution of the Country Life problem. He says that the economists, law-makers and political parties can never solve it. There was a definitely Christian tone to his remarks and he held his audience to close attention for an hour. The remainder of the evening was given over to an informal reception and social hour. There was community singing, a number of entertainment features and refreshments.

On Thursday morning the report of the Committee on Educational institutions was presented. Pending the adoption of the report the representatives of the various institutions brought their greetings. Dr. Boyd Edwards, new Head Master of Mercersburg Academy, appeared before Synod for the first time. Rev. R. J. Pilgram spoke in behalf of Franklin and Marshall College. Dr. Richards of the Seminary at Lancaster brought a message of optimism and confidence, pointing with pride to the striking progress our schools have made in recent years and stating that the present incoming class at the Seminary is the most promising he has ever beheld. Dr. Elmer R. Hoke, president of Catawba College, told of the progress being made there; Col. Howard L. Benchoff spoke for Massanutten Academy; Dr. J. H. Apple represented Hood College.

Dr. Conrad A. Hauser addressed Synod when the report of the Committee on Publications and Sunday Schools was made. He told Synod what the Board is doing along the line of Religious Education, how it is willing and anxious to give pastors the benefits of research, investigation, and experiment.

On Thursday afternoon Synod, armed with box lunches, set out in automobiles and visited many of the points of historical note in this section of the country. South Mountain, the Antietam Battlefield, Harper's Ferry and other places were visited. The trip ended at Hood College in Frederick where the girls staged archery, hockey and volley ball contests. Some members of Synod, under the spell of the occasion and noting the ease and accuracy with which the young lady archers hit their targets, applied for instruction in the art. Their attempts succeeded only in routing the spectators. Following the athletic events a delightful complimentary dinner was served in the college dining hall. In the evening motion pictures of college activities were given. Several Campus Day stunts and songs were presented by the girls. The dramatic club presented a Japanese romance and the Glee Club sang several numbers. This program was one of the features of the meeting of Synod.

Friday morning the business sessions were resumed. The Committee on Benevolent Institutions reported the activities and needs of the Hoffman Orphanage and the Nazareth Orphans' Home. At this time Rev. A. P. Frantz, newly elected superintendent of the Hoffman Home, addressed Synod. He was followed by W. H. McNairy of the Nazareth Home. Both of these institutions were found to be doing excellent work.

The Committee on Necrology reported that 9 ministers, members of Synod, were called to their eternal rest during the past year. A full account of the lives of these men will be found in the minutes of Synod.

Synod adjourned at 1 P. M. to meet in 57th annual sessions in Heidelberg Church, York, Pa., at 8 P. M., on Monday, October 21, 1929. On the site occupied by this Church the first Theological Seminary was founded in 1829. Synod will assist in celebrating the 100th anniversary of the founding of this Seminary.

Press Committee.

A WARLESS WORLD

(Action unanimously adopted by the Eastern Synod, in Easton, Pa., Oct. 25.)

Whereas, as Christians and devout believers in Holy Scriptures we dream of a warless world, and yearn for the fulfilment of the prophecy which saith—"They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3.

Therefore, be it

1. **Resolved**, that we note with great joy and fervent gratitude the movement by our Federal Government and the Governmental forces of other nations in the direction of the outlawry of war.

2. **Resolved**, that we record our profound appreciation of the Kellogg-Briand peace pact, which repudiates war as an instrument of national policy and proposes that the curse of war shall not again devastate the nations, but that international disputes shall be settled by the arbitration of reason, good-will, and love.

3. **Resolved**, that we hail with delight this significant new spirit in the world—manifested in the general pact for the renunciation of war, already accepted by most of the nations of the world.

4. **Resolved**, that we lay prayerful emphasis on the peaceful means to the settlement of international disputes, and that as a Church we work with renewed zeal to carry out the will of the Son of Man, who is so fittingly called "The Prince of Peace."

A LETTER FROM APPLGATE LANE

By Dr. W. F. More

(Many "Messenger" readers remember with grateful appreciation the weekly letters written by Dr. More while Supt. of Bethany Orphans' Home. Now that he has retired to become Supt. Emeritus, and is living in Applegate Lane, Bethlehem, Pa., the "Messenger" will be pleased to have occasional letters from his able and facile pen, in which he will record his philosophical observations on men and events in his own appealing way.)

A home for the Superintendent Emeritus of Bethany has been erected, but it is not at Womelsdorf. That home was created by him when Superintendent, and expressed his idea of what such a home at such a place ought to be. As Superintendent Emeritus he must either renew his ideals or change them under other conditions. He decided to try the latter.

This afternoon it was necessary to stay in the house, furnished with the effort to renew and if possible improve upon the former conditions. What is the result? An atmosphere that recommends the best,

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A. M. S.

keeps it before the eyes, and impresses it upon the mind.

As I enter the room and look across it, I see the picture of Dr. Bausman and James Hunsicker, two of the best and purest and most helpful friends that Bethany has ever had. A little further on is the picture of the former Mrs. More, who gave her life for the children, and of the best employees.

Next comes a picture of Robert Motter. It reminds every one who looks at it of the life and character of one who proved a blessing to Bethany in the schoolroom, in the Church, in the office, and on the farm.

At the south end of the room is the office table. Above it is a picture of the farm buildings where the Superintendent used to help to work, when not going to school and college. Above these pictures was "The Angelus," which helped to give tone and spirit to the life and character of the growing boy.

The rest must wait.

CORNER-STONE LAYING EXERCISES OF TRINITY CHURCH, UPPER SANDUSKY, O.

Oct. 14 marked an eventful day in the history of Trinity Church, Upper Sandusky, O., Rev. George W. Good, pastor, the occasion being the services for laying the corner-stone of the new Church building, which is in process of construction, and



The beautiful Trinity Reformed Church, Upper Sandusky, O.
Rev. George W. Good, Pastor

will probably be dedicated early in May. The Church when completed is expected to cost between \$70,000 and \$75,000, and will have a seating capacity of 500 in the main auditorium. The basement assembly room and dining room together will seat 450 and when used together will have a table seating capacity of about 325. C. W. Bolton & Sons, Phila., Pa., the architects, have

made a combination of beauty and utility in the new Trinity Church, which is molded on the 14th Century Gothic lines.

The program opened with a trumpet duet by John Newell and Harold Halbedel. Rev. C. F. Brouse offered the invocation, Rev. W. H. Lahr read the Scripture Lesson and Rev. E. Fledderjohann offered a prayer. Rev. George F. Zinn, president of Central

Ohio Classis, gave the address. Special music was rendered by the choir. The pastor made a few remarks and had charge of the laying of the corner-stone. Among other things placed in the stone was a brief historical sketch of the Church prepared by Rev. B. E. Lienkaemper, a former pastor. The benediction was pronounced by Rev. DeWitt Ewing.

Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE CHAMELEON

Text, Leviticus 11:30, "And the chameleon."

The latest pet at our house is a chameleon and, in spite of the fact that it is said they are hard to keep, we have had our little visitor for over three months and he seems hale and hearty and good for many more months.

And this is a much travelled chameleon. I do not know where he came from, but he probably made quite a journey to get here; but he has been under the Hudson and over the Hudson, through New York City and a number of the New England States; at Provincetown, on Cape Cod, where he went up into the Pilgrims' Monument, and at Plymouth Rock; in Boston, and up in the Bunker Hill Monument; at Lexington and Concord; in Baltimore and Washington; in the Navy Yard at Annapolis; in the Luray Caverns, with all their natural wonders and beauties; at the seashore and on the mountains. And he seems none the worse for all his adventures.

The chameleon belongs to the lizard family in the great order of reptiles. There are four great divisions of the order of reptiles, namely: crocodiles, tortoises and turtles, lizard and snakes, and the ancient lizard-like Tuatera. There are more than 1,800 species of lizards, of whom the chameleon is one.

The chameleon, like all other reptiles, is a cold-blooded animal. It is an insect-eating animal, eating mostly flies and meal worms. It wants not only warmth, but sunshine, and must have water, which it licks up in drops from the edge of a wet leaf, but also drinks out of a spoon.

Some chameleons have a long, sticky tongue, which shoots forth to a distance of eight inches to catch an insect. We are told that the tongue goes out and back again, with a fly attached, in the forty-fifth part of a second.

The chameleon has a long tail which is somewhat brittle. It is easily broken, and is often snapped off by other animals, but fortunately it grows again. The little animal has wonderful handlike feet with which it can climb the branch of a plant or tree. In its native state it lives mostly on trees and feeds on the insects which fly about the trees. The tail is also used in climbing and balancing itself by the little animal.

The chameleon has wonderful little eyes which it can move independently of each other. It fixes its eyes upon an insect, which soon is drawn in by the dexterous tongue covered with a sticky substance which helps it holding fast to the food.

There are two reasons why I am speaking to you about the chameleon at this

time. The one is, that it is an ancient arrival, mentioned in one of the early books of the Old Testament. That it is a harmless little creature, regardless of the fact that many persons think it is poisonous and likely to do harm to children. I once heard a woman censure the parents of a little girl for allowing her to handle the innocent little creature, saying that she would never allow her little girl to touch one. With one or two exceptions, the whole lizard family is harmless and not at all poisonous. And that it is classed in the book of Leviticus among the unclean animals, which may account for the belief which some persons have that it is poisonous.

The word "chameleon" is found only once in the Bible, and that is in our text; and the word "lizard" occurs nowhere else but in connection with our text, and once in the book of Proverbs. The latter use of the word is very interesting because it speaks of the lizard being in kings' palaces because of its wonderful climbing ability. The whole passage is interesting enough to quote in full:

"There are four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong,
Yet they provide their food in the summer;
The conies are but a feeble folk,
Yet they make their houses in the rocks;
The locusts have no king,
Yet go they forth all of them by bands;
The lizard taketh hold with her hands,
Yet is she in kings' palaces."
(Proverbs 30:24-28.)

The passage in Leviticus is also a very interesting one:

"And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon. These are they which are unclean to you among all that creeps: whosoever doth touch them, when they are dead, shall be unclean until the even." (Leviticus 11:29-31).

You notice that it says that whosoever touches them, when they are dead, shall be unclean until the even, but it does not say that one who touches them while they are alive is unclean. The interesting fact is, that these animals, whose successors are with us today, lived in the days of Moses.

The other reason for speaking about the chameleon at this time is the lesson we can learn from one of the peculiar traits of this little animal which enables it to change its color to suit its surroundings. Lizards, frogs and fish have the same gift, but not in the same measure. To notice these changes of color has been one of the most interesting things we have experienced with our little pet. The object of this change of the color of the skin of the

chameleon is to enable it to become like its surroundings at the time and so aid it in concealing itself.

"The Book of Knowledge," which answers many questions and explains many mysteries, tells us that chameleons are able to change their color "because they possess within the skin a great number of

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small cells closely packed together, filled with small granules. This causes a white color by reflecting light. Other cells are full of oil drops and appear yellow; others contain brown or reddish pigment, and the changes in color are brought about by contraction of different parts of the skin, and the movement of the different pigments. Thus, when all the pigment is forced toward the surface, the animal looks quite dark. When the pigment is not so near the surface the color is changed to green, and when there is no pigment the skin appears yellow. These changes appear to be under the control of the will of the chameleon, but, in addition, the external surroundings, such as heat or cold, also cause changes in the color."

There are many persons who are like the chameleon, they change their color to suit the person with whom they were in contact last; they change their opinion to suit the opinion of the person they are talking to. They are like Pliable in "Pilgrim's Progress," easily persuaded by any one whom they meet. This may be safe, in the case of the chameleon, but it does not show stability and strength of character.

Louise Stockton Andrews, in an address at Northfield on "Sincerity," once said: "Then don't change your spots to suit the occasion; have the sort of spots that suit all occasions. I know a girl who literally changes her spots to suit the occasion. Now, that isn't being a mixer; it's plain toadying. And then in our friendship there is so much sham. * * * We love a girl to her face, and say all kinds of horrid things behind her back. * * * Insincerity breaks up friendship faster than anything."

Be sincere; have strength of character; stand up for Jesus; do not take one side of a question one time and the opposite another time; stand for the truth and the right, and stand for them strongly and consistently. It was when St. Paul was true and loyal to Christ that he could say, "I am become all things to all men, that I may by all means save some."

HEM AND HAW

Hem and Haw were the sons of sin,
Created to shally and shirk,
Hem lay 'round and Haw looked on
While God did all the work.

Hem was a foggy, and Haw was a prig,
For both had the dull, dull mind;
And whenever they had a thing to do,
They yammered and went it blind.

Hem was the father of bigots and bores;
As the sands of the sea were they.
And Haw was the father of all the tribe
Who critise today.

They prophesied ruin ere man was made.
"Such folly must surely fail!"
And when he was done, "Do you think, my
Lord,
He's better without a tail?"

And still in the honest working world,
With posture, and hint and smirk,
These sons of the devil are standing by
While man does all the work.

They balk endeavor and baffle reform,
In the sacred name of law;
And over the quavering voice of Hem
Is the droning voice of Haw.

—Bliss Carman.

THE PASTOR SAYS

By John Andrew Holmes

Jesus opened men's eyes, but it is recorded that even he could not perform the miracle of closing their mouths.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel.

OUR PROBLEM

Pauline Herr Thomas

Our little girl is an only child: a fact that has made our relatives and friends aver that she cannot escape being selfish. I admit we have had qualms about it ourselves.

Because the problem is a real one in so many homes, I am going to tell you how we have handled it, thus far.

In the first place we had added difficulties because we were so situated that she had barely a playmate before she was three years old. There were no children with whom to share her toys. It behooved us to play with her, ourselves, or else teach her to invent playmates—both of which we did. Had she a new ball, Daddy must share in the pleasure of trying it out. Had she planned a tea-party with her new tea-set, Mother must share the cambric tea. Urged just once, the idea proved its own worth. Next time she invited us because "it's more fun." She had to learn, however, that only at certain times were we available for play. When we were not, she soon learned to invent playmates for herself. To an imaginary Molly she would say, "You may play with my blocks, Molly."

Real playmates created a new difficulty. They proved none too gentle with her favorite doll, or her new tea-set. We heard, "No, you shan't play with that," quite frequently. One of the aforesaid relatives would lift an eyebrow and say, "I told you so." However, we felt inclined to linger a bit, and would invariably hear something like this: "But you can have these blocks or this ball." One does not lend one's best china bowl to the neighbor who comes aborrowing, if it is known that bowls have a way of being broken in that home; any porcelain bowl does just as well.

Christmas time always presented a problem. From these same relatives and friends came toys enough for half a dozen children. Just once we suggested a Christmas basket of toys from her own stock for poor little motherless Peggy; now, she becomes lavish in her desire to make some one happy at Christmas time. After the holiday, she invites her friends in to share in the play with the new toys.

Being, of necessity, usually included when we went out together, or alone, she came to expect it. We reminded her that yesterday she had a tea-party with little friends which was her pleasure; now, Mother or Daddy are going out for their pleasure.

Setting an example gave, as always infallible results. She would say, "Mother, you gave Daddy the very nicest," or, "O, Daddy, why did you give Mother the big chair?" However, next day, perhaps, she would try her own hand at giving up the best.

Her Grandma never failed, when they played at games together, to manage in such a way that the child should always win. "I hate to disappoint her," she would say. Her father and I have always let the game take its natural course, and she has been expected to abide by the outcome, cheerfully. Sportsmanship may be developed earlier than most of us suspect.

I leave it to you, whether we are having a reasonable degree of success. Today, at six and one-half years, she ran to me and, in all seriousness, said, "Mother, you took me a sled ride today, now you go and have your pleasure, and I'll wash the dishes." She did it, too!

Laws providing for the establishment

of kindergartens upon petition of parents have been enacted in California, Arizona, Nevada, Maine, Texas, Kansas, Pennsylvania, Wisconsin, Iowa, New Mexico and Illinois. This winter, attempts will be made to secure similar legislation in many other states. If you can help such a movement you may obtain information on the subject from the National Kindergarten Association, 8 West Fortieth Street, New York.

NO SORENESS

Newlywed: "This meat has such a queer taste."

Better Half: "That's queer. It should be good; I burned it a little, but put vaseline on it right away."—Brown Jug.

A GOLDEN IDEA, A GOLDEN WAY, A GOLDEN STAIR

By William C. Poole, Former President of the World's Sunday School Association

Golden Rule Sunday has proved to be a "golden idea" for carrying people along the "golden way" of generosity. It has also been a "golden stair" up which orphaned feet have climbed to self-hood and self-respect; and only the eternities will reveal the marvellous results.

Golden Rule Sunday stands for an international benefaction. Its appeal and response have known neither racial or denominational barrier. It has been thought of as a legacy of a world catastrophe to be shared by the beating sympathetic heart of the world. Through the courtesy of the Near East Relief, I have had the pleasure of visiting most of the orphanages in Palestine, Syria and Greece and can testify to the splendid way in which the work is carried on. Of course, the problem has in large measure been solved, but the task at present is to conserve the gains that have been made. It is not enough to have saved those children from starvation and neglect. They must be trained for citizenship. The war seems a long distance away; the aftermath of it seems intolerably long; there is an impatience about closing up the episode, and to our thinking, here is the danger. The job is not yet finished. We must stay with it and close it in a worthy way.

Golden Rule Sunday comes the first Sunday in December. Can we count on you to help? We do, and we know you will not fail us.

Christ Church, London.

Family Altar Column

Rev. Ambrose M. Schmidt, D. D.

November 12-18.

Practical Thought: Serving and Sacrificing for Christ's Sake and for Others.

Memory Hymn: "Thou, By Heav'nly Hosts Adored."

Monday, November 12—Disarming Prejudice. Read Acts 21:17-26.

Paul, himself, was prejudiced against the new religion and was not disarmed until after he had seen the Great Light. The brethren at Jerusalem were first prejudiced against Paul, for they remembered how he had gone about persecuting the Christians. It was after they had seen and heard Paul that their prejudice vanished. It is quite possible that we often meet our fellow-men with biased minds and judgments that have been formed without due knowledge. After we have seen and heard them we give them our confidence. Let us be fair and go slow in judging others.

Prayer: Keep us, O Lord, from narrow-mindedness. Hold us steadfast and true in our loyalty to Thee and to Thy truth. Amen.

Tuesday, November 13—Mob Violence.
Read Acts 21:27-36.

Isn't it remarkable how quickly a mob can be assembled, how one lawless voice can fire a whole multitude. Paul disarmed the prejudice of the chief captain, but he could not disarm that mob. Mobs are never lawful. They represent an unbridled license and are always a menace to society. Mobs howl and speak in tones of violence. When a great mob had gathered in New York City, the night of the assassination of President Lincoln, with almost divine power—James A. Garfield, quieted it, when with outstretched hand he exclaimed—

“Clouds and darkness are around Him,
His pavilions are dark waters and thick clouds;
Justice and judgment are the establishment of His throne,
Mercy and truth shall go before His face.
Fellow citizens, God reigns and the Government at Washington still lives!”
Prayer: Our Father, teach us to love Thy law and to abstain from all hatred and violence against our fellow-men.
Amen.

Wednesday, November 14—Paul Tells of His Conversion. Read Acts 22:3-16.

Saint Paul was most fortunate in being able to tell the very hour of his conversion and to describe his thrilling experiences. We have met others who are equally sure of the time and manner of their conversion. A great many loyal-hearted and devoted Christians can neither tell the hour nor the manner of their turning from the world and accepting Jesus Christ as Lord and Saviour. Their conversion, like some folks education, began several generations before they were born. The very atmosphere in which they lived and grew, from childhood days, was Christian. Having never been willing children of the devil, their conversion was just a consecrated keeping on in the way of life.
Prayer: Dear Lord, may the spirit of consecration be ours, and may the things of the world never turn us away from Thee. Amen.

Thursday, November 15 — Conspiracy Against Paul. Read Acts 23:12-22.

Because of prejudice a mob spirit developed, and from these two was born a conspiracy which, unchecked, would have stained the hands of these men with the blood of a saint. The first sin grew until it included murder in its hateful brood. God was with Paul, and through human agencies, brought their conspiracy to nought. Let us remember that God is still with His children to keep them from evil and to direct their steps. President Roosevelt's favorite hymn—see No. 362 our Church Hymnal—helps us to visualize His presence and His protecting care.

“Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.”

Friday, November 16—Leaving Jerusalem. Read Acts 23:23-35.

Here was a thoroughly good man, seeking to strengthen the Church and bring his people to a knowledge of his God-given world's Saviour, compelled to leave Jerusalem with his work apparently unfinished. Conspired against and hated, he is carried, under guard, from Jerusalem to Caesarea to be tried by a Roman judge. Perhaps some of us have been compelled to leave

our Jerusalem and go bound, in spirit at least, to our Caesareas where others have borne false witness against us. If so, has it been a source of weakness or of strength to us? The tree that withstands no storms is easily uprooted. We grow strong in His strength when we meet and triumph over temptations and oppositions. Stand resolute, some day the victor's crown will be ours.
Prayer: Hold us steady, Lord God of Hosts, as we meet the storms of life. Grant us grace to enter our Gethsemanes with the assurance that Thou art with us, and will bring us out again sanctified, unharmed. Amen.

Saturday, November 17th—Comfort in Persecution. Read 2 Thess. 1:1-12.

Tie up this thought with the one we meditated upon yesterday. They are two links in the chain of life. Whatever else you do, do not pity yourself. Be merciful to your friends and abstain from recounting all your trials, aches and disappointments. Most folks have enough of these to carry without your generous outpourings. Take the same sort of comfort from these experiences that Paul found in his. Read 2 Cor., Chapters 11 and 12. True, he does give a wonderful catalogue of his persecutions and sufferings, but he glories in them. He endured them for Christ's sake.
Prayer: Comfort us, O God, in the midst of our trials, persecutions and sicknesses. Help us to count our blessings, and glory in that we are counted worthy of suffering, even for Christ's sake. Amen.

Sunday, November 18—The Christian's Armor. Read Ephesians 6:10-20.

Whether you are a pacifist or a militant you must fight. No one can live in this world without fighting. BUT we must not fight with our neighbors, our brethren nor against God. Fight the good fight of faith. First against sin and every force of evil that Satan sets up against you and your brethren. Paul became an expert in fighting and knew just the sort of armor that every Christian needed to fight and win. Put on the whole armor of God. You need every piece of it. Then face the enemy. Fight and win.
“Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies,
Thro' His eternal Son.”
During his visit to the Church School the vicar put this question to a class of little girls: “If all the good people were white and all the bad people were black, what color would you be?”
Some answered “White” and others “Black.” But little Mary replied: “Please sir, I'd be streaky!”—Boston Herald.

THE RIGHT ROAD
'Tis the men who are busy as B B B B
That opportunity fleeting can C C C C
For with wide-open I I I I
They grow wondrously Y Y Y Y
And spend their old age in great E E E E.
—Pathfinder.

LETTERS FROM GIRLS
Like all appreciative editors, we are always glad to hear from our lady friends. Here are a few samples of some very nice letters the editor has recently received, which he appreciates very much:—
Dear Editor: I am ten years of age, I am in the sixth grade. I am a girl. I have a sister, her name is Helen. I also have a brother, his name is Edward, he is in the first grade. My sister is in the eighth grade. We go to ——— school. I have an aunt who is a school teacher, and also

an uncle and cousin who are both teachers. I like to read books and papers. I've been getting the “What To Do” papers since I've been upstairs in Sunday School.
Yours truly,
—Violet Moyer.

Dear Friends: I thought I'd write and get acquainted. We have a baby boy named Charles and two dogs, three turkeys. We live on a farm and have almost a mile and a half to walk to school.
I live in ——— and have a lot of fun. My name is Annie and I'm in the sixth grade at school and I didn't miss Sunday School for almost seven years and I like it very much. I am ten years old. Well, I must close.
Yours truly,
—Miss Annie Brunner.

Dear Editor: I am ten years old and I am in fifth grade. I do love to go to school and I go to Sunday School. I get a “What To Do” paper. I enjoy reading it and I get it every Sunday.
I have one pet that is a dog. The dog's name is “Bobby.” If I put my hand in his mouth he don't bite. The dog is six months old. My pet has a collar and license. I have fun playing with my pet. When I go away my pet runs after me. I love my pet as well as my friends.
—Mildred Rittenhouse.

Birthday Greetings

Alliene S. DeChant
Wouldn't you like to swing along old Roman roads and up and down the Cotswold Hills of Gloucestershire, England, caring not at all about time-tables, not even worrying about a place to eat and sleep? Glad, too, when a gust comes up, so we can scurry under a tree or seek shelter beneath a thatched roof? And what a treat it is to syp out the swinging signs of roadside taverns. Signs like Carpenters', Marketers' and Cricketers' Arms; like Fox and Hounds, Hog and Pheasant and Coach and Horses; like The Barley Mow, The Jolly Millers, Old Leather Bottle and The Milkmaid. And isn't it hard to choose between The Pike and Eel and Anchor Inn? Between Plume of Feathers and The Magpie? Bells, too, appeal to us,—Six Bells, Twelve Bells. Within sight of each other are The Angel and The Black Swan. Then, too, there are The Chequer's Inn, The Three Compasses, and The Drum and Monkey, and where four roads meet, is Crossed Hands. The Silent Woman is on our way to Stratford and not far from Painswick is Adam and Eve Inn, Paradise. If we're afraid to stay at Gibbet Inn and The Black Cat, there's The Four Horseshoes! The Fleece sounds warm and cozy, and The Lamb far more peaceful than The Red Bull or the White Lion. And for those who like the sound of queen and crowns there are The Queen's Head and The Rose and Crown. “Swing along” greetings to all my boys and girls who like to spy out home-y tavern signs along the open road.

PUZZLE BOX

ANSWERS TO—BEHEADING ACROSTIC, NUMBER THREE
1. U—sage.
2. L—adder.
3. R—anger.
4. I—rate.
5. C—ruse.
6. H—eel.

7. Z—one.
 8. W—rest.
 9. I—van.
 10. N—ape.
 11. G—host.
 12. L—abel.
 13. I—deal.
- ULRICH ZWINGLI.

A ROYAL SET OF "KING" FINALS

1. Keeps you from losing it.
2. When its very annoying.
3. Tolerating or enduring.
4. That's what eyes were made for.
5. Rubbing gently with the hand.
6. Just when you stop sleeping.
7. Calling on a superior power.
8. Not always serious.
9. Necessary in preparing good meals.
10. When it begins to break.
11. The tune the old frog and the fault-finder sing.
12. For which an oven is needed.

—A. M. S.

EXECUTIVE ABILITY

"Has my boy," wrote the proud parent, "a natural bent in any one direction?"
"He has," replied the schoolmaster. "He gives every indication of being an industrial magnate some day. He gets the other boys to do all his work for him."—Answers.

GUARDIAN SPIRIT

Little Alice, aged 3, after she has been tucked in bed was afraid of the dark.
"There's Someone who always takes care of little children, dear," her mother assured her. But Alice looked puzzled and her mother continued, "Don't you remember—Someone up in the sky?"
"Oh, yes," Alice smiled back. "Lind-bergh."—Aero Digest.

When Old Peter-the-Great Was Lost

Frances Margaret Fox

Late one afternoon, Mother came home from the hospital, looking so happy her face was fairly shining. Johnny and Judy watched her as she came running up the steps as lightly as if she had never heard of trouble. They were standing motionless

by the window and Judy was crying. Mother came into the house and called joyfully, "O Johnny, O Judy, we can bring Big Brother home tomorrow!"
The twins only stared. At last Johnny said, trying hard to keep his voice steady, "I wish he would—would wait another day!"

The smile left Mother's face and now she stared.

"O Mother," Judy began to wail, "we have lost dear old Peter-the-Great, and we promised Big Brother that we could take care of him every minute. He's gone, he's gone! Oh, what shall we do?"

"We shall have to find him," Mother said.

"But we can't," answered Johnny. "We have looked everywhere, and we have telephoned to everybody that knows him, and he is gone!"

"No, Mother," Judy said in reply to the look on Mother's face. "We did not take him anywhere. The children came here and we all played in the yard. He played with us until we missed him, and we—can't—find—him—anywhere!"

"If Big Brother comes home," Johnny added, "and old Peter isn't here to meet him—Well, he'll have to go back to the hospital again, that's all, and maybe he will never get well!"

"We shall have to find Peter-the-Great," said Mother. "So don't cry!"

Then she telephoned to Father, and he telephoned to the police, and the police telephoned to all the places where they telephone. And that night the radio man told the whole city all about Peter-the-Great, and would somebody please find him, on account of the boy in the hospital who could not stand a broken heart on top of all he had been through! But not one word came about good old Peter.

That night the twins stayed up until nine o'clock waiting for news. Then they went to bed and cried themselves to sleep.

Father and Mother stayed up until almost midnight, hoping, hoping, that they might hear from their friend Peter. Then they went to bed. They were so tired they were soon sound asleep.

Mother had a bad dream and woke up in the dark night. She heard some one loudly snoring. It was not Father. She sat up in bed and listened. The snoring was under the bed. It went "Krrrr—krung! Krrrr—Krung! Kerr—kerung!"—something like that. She was scared.

Mother wakened Father softly. "Hush-sh-sh," she warned him, in a whisper. "There is some one asleep and snoring under our bed!"

Father was not afraid of anyone. So he switched on the light and looked under the bed as bold as any knight of the olden times. And there was their big collie dog, Peter-the-Great, stretched out, sound asleep, and loudly snoring. How Father and Mother laughed!

"We will call the twins," said Mother. "It will do them good. Judy was sobbing in her sleep. We will call them."

They did. And that is how it happened that Johnny and Judy, tear-stained and sleepy, came down the stairs in the middle of the night to shake hands with the dearly beloved lost one. They kissed Peter-the-Great between his big ears, when he came scrambling out from under the bed, looking rather foolish. They kissed him and petted him and cried over him, while he, still looking rather foolish, wagged his tail and wagged his tail, and talked in his queer fashion.

Johnny understands dog language. He said, "Old Pete is trying to tell us that he was so tired of playing out on the lawn that he came in here where we wouldn't bother him, and then he fell asleep, and slept, and slept. Oh, you good old dog! And Big Brother is coming home tomorrow and we didn't want his heart to be broken so he could never get well!"

Half an hour later the whole family was again asleep, the dog too.

Next day when Big Brother was brought home from the hospital, Mother had to tell Peter-the-Great, "Lie down, sir, and keep still," because he was so glad to see his own master that he barked and barked, and jumped, and acted perfectly crazy!

"Oh," said Big Brother with a gay smile, as he was tucked in his own bed, "I think I shall be well in ten minutes now that I am at home with my dog!"

The twins looked hard at each other, and then Johnny closed his eyes and pretended to snore.

"And that is enough for now," said Mother with a laugh, as she helped the nurse wave the small boy and girl out of the room.

But they didn't mind that, because Peter-the-Great was left where he belonged, close beside Big Brother.

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The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Twenty-fourth Sunday after Trinity, November 18, 1928.

Paul's Experience in Jerusalem
Acts 21:37-22; 22:1, 22-29.

Golden Text: Be strong in the Lord, and in the strength of His might. Ephesians 6:10.

Lesson Outline: 1. A conference with James. 2. A concession to bigotry. 3. The mob and the rescue. 4. An appeal to Caesar.

The closing chapter of Paul's eventful career begins with his arrest in Jerusalem and ends with his imprisonment in Rome. The Book of Acts makes no mention of the death of the apostle, but there is a very early tradition that he suffered martyrdom by the sword in Rome.

The last chapter of Paul's life covers a period of perhaps five years, during

which he was taken from one tribunal to another. Three Roman magistrates tried his case and heard his eloquent defense. Their verdict was uniformly in Paul's favor, who would have been discharged, but for his appeal to Caesar. He was sent to Rome in order that his case might be finally adjudicated before the imperial court.

The various scenes of these long years of bondage are recorded with great fulness, a full quarter of Acts being devoted to them. Their minute description does not add much to our knowledge of Paul's work, but they form a thrilling narrative which sheds a revealing light upon the character of its chief actor.

The first of these episodes forms our present study. Its scene is laid in Jerusalem. To understand its import we must study the entire lesson passage (21:17; 23:35). It pictures Paul's vain attempt to overcome Jewish bigotry—his humble

spirit of conciliation and his heroic courage before a fanatical mob.

I. A Conference with James. At the close of his third missionary journey Paul went to Jerusalem fully aware of the dangers that awaited him. But he was ready to face every peril, even death itself, in order to establish better relations between the Jewish mother-Church and Gentile Christianity. He had not been in the capital of his nation since the time of the Council (Acts 15). This was his fifth and, as it turned out, his last visit.

James the Just was still living in Jerusalem as the head of the Christian community. At the Council this brother of Jesus had acted as the peace-maker between Paul and his Jewish detractors. It was due to his influence, mainly, and to his wise counsel that the Judaistic controversy was settled amicably at that time. Hence Paul again sought his advice and support. On the day after his arrival he met with James and the elders of the Church. They received him cordially. His report of his missionary success in Gentile lands filled them with joy and gratitude. "They glorified God."

It is most probable that, in the course of his address, Paul dwelt with much emphasis on the Christian love manifested by

the Gentile Christians in Asia and Europe towards their poor Jewish brethren in Jerusalem. He was the bearer of their generous love-gifts. And the presentation of these collections on this occasion may account for the cordial reception which James and the elders accorded Paul.

But, in perfect candor, they also informed Paul that damaging rumors concerning his attitude toward the Mosaic law had reached Jerusalem and were believed by many Jewish Christians. They regarded him with detestation as an apostate and traitor to Judaism. These reports concerning Paul were false and, apparently, James and the elders did not believe them. But they were afraid that, in some way, the credulous and prejudiced masses would show their hostility to Paul. Therefore, in order to refute these slanders effectively, they proposed to Paul that he should publicly show his respect for the Mosaic law and institutions.

Paul's quiet and humble entry into Jerusalem contrasted strangely with the merit and magnitude of his labors. In those days victorious generals, upon their return from war, were received with a pomp that beggars description. And, yet, their path to glory was drenched with blood, and chained captives marched behind their triumphant chariots. Paul, too, came from battles. He bore the marks of hot conflicts on his worn body. His victories were won for Christ, and his trophies were men freed from the bondage of sin and from the fear of death. His missionary journeys affected the future destiny of mankind far more profoundly than any military exploit of the Caesars. But his return from that magnificent campaign was unheralded. Slander preceded him and trouble awaited him. Only a few discerning brethren received him cordially and glorified God. Doubtless that was the only kind of glory Paul cared for. It satisfied and compensated him completely. And the man who yearns for aught else had better seek other fields of labor than the Lord's vineyard.

"He rehearsed one by one the things which God had wrought by his ministry" (v. 19). God had wrought everything. Paul had merely been the channel through which God had poured floods of light and love into the Gentile world. This beautiful confession of the humility of the greatest of apostles reveals the source of his gigantic strength. His heroic labors were made possible and his constant trials and tribulations were rendered endurable by his faith in the presence and power of the living God, whose humble instrument he was. Without that faith no man can endure hardship and render noble service as a good soldier of Jesus Christ.

II. **A Concession to Bigotry.** The proposal of James was that Paul should become publicly associated with certain men who wanted to complete their Nazarite vows. They lacked the means, it appears, to defray the necessary expense of the prescribed ceremonies. Hence they were in need of a benevolent sponsor.

The Nazarites were persons bound by solemn vows to abstain from strong drink, to let their hair grow long, and to avoid all ceremonial defilement (Numbers 6:1-21). Their consecration required some time, and the completion of their vows took place in the temple, with ceremonies and sacrifices minutely prescribed by the law. It was considered an act of marked piety for a wealthy Jew to enable poor Nazarites to complete their vows by paying their expenses. In such cases, the benefactor appeared in the temple with the beneficiary, and was regarded as a consecrated person until all the rites had been duly performed.

This, then, is what James and the elders asked of Paul. He accepted their proposal and stood sponsor, as it were, for four poor Nazarites, until sacrifices had been

offered for all of them. Thus Paul practiced what, elsewhere, he had preached. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, I might gain them that are under the law" (I Cor. 9:19-22).

Paul's conduct was a concession to prejudice; not a compromise with truth. He sought souls, and not popularity. And his conciliatory action in Jerusalem was in perfect accord with his preaching and practice in Gentile lands. Every where he was the uncompromising champion of salvation by faith in Christ. Always he opposed vigorously the Jewish claim that, besides faith in Christ, the observance of the Mosaic law and ordinances was also necessary for salvation. But it was sheer calumny to assert that he assailed the law and despised the ordinances and institutions of his people. His evangelical liberty made him tolerant of things not essential. Hence, at the request of James, Paul was ready to show his respect for the pious customs of his Jewish brethren.

The real issue between Paul and his opponents was faith in Christ versus faith in forms. The issue is clear and the final outcome is certain, but the controversy still rages. The final victory of Christ over all forms and ceremonies will be accelerated if men will learn to fight for the truth in the spirit of Paul and with his weapons.

III. **The Mob and the Rescue.** The step recommended by James proved disastrous. Instead of destroying the prejudice against Paul, it added fuel to the unholy fire of bigotry.

On the last day of the sacrifices in the temple Paul was seen and recognized by some of his old adversaries. They were Jews from Asia; possibly, fanatics whom Paul had faced on one of his missionary journeys. Stung by the memory of their defeat, and shocked by the presence in the temple of this reputed despoiler of the law, they raised a cry and laid violent hands upon Paul. And, remembering that they had seen him on the streets of the city with Trophimus, a Gentile from Ephesus, they increased the excitement by the false assertion that he had brought this pagan into the temple, profaning and polluting the sanctuary.

The effect of these false charges was startling. A tumultuous mob assembled quickly. They dragged Paul out of the temple and sought to kill him. His life was saved only by the intervention of the Roman guard. The tower of Antonia, where the soldiers were quartered, adjoined the temple and rose above it. Sentinels promptly reported the uproar, and the captain with his men hastened upon the scene.

IV. **The Appeal to Caesar.** Our lesson contains a graphic account of the scenes that followed the riot in the temple. Paul was arrested as a disturber of the peace and brought into the castle. There the captain learned, to his surprise, that his prisoner could speak Greek, the language of educated men, and was, moreover, a citizen of Tarsus, a free Roman city and a celebrated seat of learning. The officer readily agreed to let this distinguished prisoner speak to the mob that filled the street. But Paul's audience was in no mood to hear and weigh the truth. His speech was interrupted and silenced by fanatical outcries, demanding his death. Finally the perplexed Roman captain ordered Paul to be brought into the castle, "bidding that he should be examined by scourging, that he might know for what cause they so shouted against him."

But when the apostle had been tied to the stake, before the lash had fallen, he uttered the magic word that spelled safety and protection throughout the Roman world. He said to the amazed centurion, "Is it lawful for you to scourge a man

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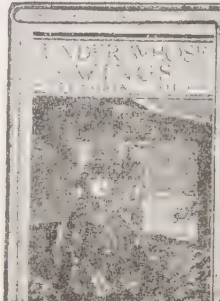
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that is a Roman and uncondemned?" And, later, he told the captain, "I am a Roman born." Thus, for the moment, at least, the mob was thwarted. Paul remained in the castle, a guest rather than a prisoner, until his case could be further examined.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

**November 18th—What the Practice of
Stewardship Would Mean to the World.**
I Peter 4:7-11.

Stewardship is a very large and inclusive word. It can be made to mean very much or very little, depending upon the interpretation which one gives it. It does not mean partnership. A partner is one who shares on an equality with another. Each furnishes his part of the capital and shares proportionately in the proceeds. It does not mean proportionate giving. That is a matter of mathematics and percentages. It is a legal process. Stewardship is much more than this. It is an attitude of mind and heart towards God. It is an acknowledgment of certain vital and fundamental principles of life. It recognizes first of all the fact that God is the owner of all things. Man owns nothing absolutely. Man is the householder, the agent of God in the administration of God's goods. He is the representative of God in the affairs of life. God has entrusted life, money, property, talents to man which man is supposed to use for God and not for himself. The first step in stewardship, therefore, is to put God central. Man gets everything from God and must use it all for God. Everything man does, therefore, must have God in mind. This involves the dedication of life, of all of one's self, personality, possessions to God.

Now, as a matter of fact, we have bowed God too much out of our lives. We have made self the center. We have put God on the outer rim of the Universe and only occasionally invited Him to come in and help us. Even then we want Him to help us in the affairs that have self for their end and purpose. Now stewardship reverses this thing completely. It makes God central and relates and refers everything to

God. The world is His, we are His, all we have is His, and we must use the world and all we are and have with reference to God. This reorganizes and re-establishes all of life. It gives a new meaning and purpose to life. It dethrones self and enthrones God. When this primary fact is recognized and adopted as the goal of life, then all other relationships and activities will assume proper place. Without it we shall be touching only the surface of things and not make a material change in life.

God is the owner, man is a steward. We are not our own, but we belong to our faithful Savior Jesus Christ. Therefore, we cannot do with our lives, nor with our possessions, what we please. We must find out God's will and purpose and then try to order our lives accordingly. The stewardship of life lies at the basis of our thinking on this subject.

But in the practice of stewardship we must make due acknowledgment. The man who rents my house does not own the house, but he uses it and acknowledges my ownership by paying me a certain amount every month. So we acknowledge God's ownership of all things which we are permitted to use by paying a certain amount directly to Him. The giving of money to God is always something of the nature of a sacrament. The money is the symbol of a great fact, but not the thing itself. For instance the offering in Church is not the getting of money; the money is the symbol, the sign of the offering of ourselves to God. It is the acknowledgment, the token of the fact that we belong to God. It is a symbolic act. We cannot literally lay ourselves on the altar, and so we substitute money to express this larger dedication of ourselves. So now when we give money to God at any time, in any way, in any sum, it is the acknowledgment that all belongs to Him. The old Hebrews had a beautiful custom. They had the offering of the first fruits. They took a sheaf of wheat and presented it to Jehovah as an offering. That was symbolic. It signified that the harvest which was to follow was also His. It was an earnest of what was to come. Jesus is called "the earnest of our possession," the first fruits of what God has to bestow upon us. He is "the first fruits of them that slept." "Because He rose we shall rise." Now giving of money to God partakes of this nature. It is the symbolic evidence, the pledge of the fact that all we have and are belong to Him and by this act we so dedicate and acknowledge it.

Now there are those who feel that this acknowledgment act should consist of one-tenth of our income. That was the Old Testament law and Jesus in the New Testament did not set it aside. It is to be regarded as a minimum, but by no means as the maximum. If everybody would set that as the least he or she would give in this acknowledgment act there would be much more money available for specific work for the Lord. We are constantly tempted to make that acknowledgment amount too small. It should express our sense of gratitude and our love to God. We should certainly not deal niggardly and stingily with God. The Jew would not bring an imperfect offering to the Lord. It had to be the finest and best because Jehovah was worthy of it. It expressed the idea which the Jew had of God. Now, if our love to God be true and strong we want to give something which actually expresses our sense of love. Consequently the tenth is not too much. It helps to regulate our gift, it provides a standard, it aids us in making a suitable acknowledgment.

Now, what would such a practice of stewardship mean for the world?

1. It would release millions of dollars for the specific work of the Lord. While all legitimate work is the work of the Lord, there is some work which is definitely

and directly His, and which must be supported out of these acknowledgment gifts. This is the work which the Church seeks to do. It includes the preaching of the Gospel, the teaching of the youth, the relief of suffering and sorrow, the extension of the Kingdom at home and abroad. This work suffers greatly because too many people do not acknowledge their stewardship or do not express it in sufficiently large sums. All this would be speedily remedied if proper acknowledgment were made.

2. It would bring joy and comfort to people. It is a very singular experience that the more people give for the Lord the more they have to give. It is the fulfillment of the old law, "Give, and it shall be given unto you." It is the law of all life. Only the "liberal soul shall grow fat." When we do anything full-heartedly we derive the greatest joy and benefit out of it. It is a motive utterly unworthy of the Christian to give in order to get. Sometimes we are told that if we give the tenth God will bless us, and there are folks who do so only to receive the blessing. The whole thing is based on a selfish, mercenary, bargaining standard of life. But nevertheless, blessings always come to those who walk in the way of God's commandments. Fulfill any law of God and the blessing comes, not that we obey it to get the blessing. So we give, and so we live a life of stewardship and then we ex-

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perience joy and uplift and satisfaction which otherwise we would not have.

3. It will raise up a new generation of givers. Many of the older generation lived life on too narrow a basis. Their acknowledgment gifts were too small. They got away with a penny or a nickle or a dime. But there is a new generation coming into power and these young people are learning the meaning of stewardship and are minded to put it into practice. Already we are seeing the good results of such giving. Hundreds of thousands of dollars are flowing into the benevolences of the Church. Large sums are contributed to our educational institutions and for our missionary enterprises. Men are beginning to give

“as the Lord has prospered” them. The traditional penny has disappeared from our offering plates and in many places the offering is a silent one, comprised of paper money and bank checks.

Stewardship, therefore, must be taught to the youth in the land. Our young people must learn its meaning and come to share in its blessings. In this way the practice of stewardship will mean a transformation of life and the hastening of the coming of the Kingdom of God.

“May we Thy bounties thus
As stewards true receive,
And gladly as Thou blesseth us
To Thee our first-fruits give.”

delegation of Boy Scouts journeyed to Oyster Bay, where they placed wreaths on Roosevelt’s grave. Designated as Navy Day, it was observed by the New York Naval Militia in a series of programs.

Great Britain this year celebrated the anniversary of its entry into the World War on Aug. 4, 1914, by a pilgrimage to the battlefields on the Western front in France and Belgium, in which 11,000 persons took part. The pilgrimage was organized by the British Legion.

President Coolidge Oct 24, issued his annual Thanksgiving Proclamation, setting aside Thursday, Nov. 29, as a day of “general thanksgiving and prayer.”

An impressive ceremony in memory of Captain Roald Amundsen, who lost his life while attempting to reach survivors of the wreck of the dirigible “Italia” in the Arctic several months ago, was held in the festival hall of the University of Oslo Oct. 24, under the auspices of the Geographical Society of Norway.

George Barr McCutcheon, author of “Graustark,” and many other novels, the many editions of which aggregated more than 5,000,000 volumes and yielded one of the largest fortunes ever won by an American writer, died Oct. 23 at a lunch-

News of the Week

Mrs. H. W. Elson

A group of men who have led the way in different fields of the industrial development of America were honored at a dinner to “the Pioneers of American Industry.” The guests of honor were Henry Ford, pioneer of the automobile industry; Orville Wright for aviation; George Eastman for photography; Charles M. Schwab for iron and steel; Harvey S. Firestone for rubber; Julius Rosenwald for merchandizing and Thomas A. Edison for invention. The dinner was held Oct. 24 at the Hotel Astor, New York City.

Finland has reported to the League of Nations that rum-runners in the Baltic had adopted devices used by warships to produce a smoke screen. This envelops the vessels and hides them from view. The League Secretariat has pointed out that the United States rum-running treaties are not absolutely effective, because smugglers place ships under the registry of countries which have not signed such agreements.

The Supreme Moslem Council of Jerusalem has telegraphed to King George, whom they hail as a symbol of Christian civilization, protesting against what they describe as Jewish encroachment in the dispute concerning the use of the “wailing wall.”

Olean, N. Y., is having a typhoid epidemic. The number of cases Oct. 25 was 211.

Colonel Charles Lindbergh has gone to Mexico on a bear hunting trip with Hal Mangum, a Texan ranchman. Brig. Gen. Manuel Perez Trevino is a member of the party and officially welcomed the famous flier to Mexico.

Setting a new record of 24 hours 51 minutes for a non-stop flight from the Atlantic to the Pacific Coast, the Lockheed-Vega monoplane Yankee Doodle, also holder of the West-East record, landed at Los Angeles Oct. 25, after taking off at Roosevelt Field, L. I. The plane was piloted by Captain C. B. D. Collyer. The passenger was the owner, Harry Tucker, of Los Angeles.

Europe’s youngest king, Michael, of Rumania, celebrated his 7th birthday Oct. 25. For this occasion special services were held in the Churches throughout the nation. Later a brilliant military parade was reviewed by the young king.

31 persons were killed and 50 hurt in a railway accident at the Recea Station in Rumania, Oct. 26. Alexander Herschler, of New York, was among the injured.

56 acts of heroism, in the commission of which 12 heroes lost their lives, were recognized Oct. 26 by the Carnegie Hero Fund Commission, which, in addition to 3 silver medals and 53 bronze medals, awarded pensions aggregating \$4,320 annually, \$19,200 for educational purposes and more than \$20,000 for other worthy purposes.

The 70th anniversary of the birthday of Theodore Roosevelt, Oct. 27, was observed in different parts of the country. A large

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eon in New York City. He was 62 years old.

Criminal Prohibition cases prosecuted by the Federal Government in the fiscal year which ended on June 30, totaled 55,729, according to a summary of results issued Oct. 23 at the Department of Justice. This was an increase over the preceding year of 15,020.

Professor Alphonse Aulard, historian and honorary professor in the University of Paris, died Oct. 23 at Paris. He was a noted writer on the French Revolution and was President of the Historical Society of the Revolution.

Aso-San, (Japan), thought to be the second largest volcano in the world, has become active, blowing vapors, smoke and ashes more than 10,000 feet in the air.

On the eve of the 6th anniversary of the "March on Rome" Premier Mussolini Oct. 27 reduced to ashes on the "Altar of the Mother Country," facing the Tomb of the Unknown Soldier, \$7,364,000 in public debt certificates offered to the Treasury by public spirited citizens of all provinces who have vied with each other to reduce the State's indebtedness. The vast square at the foot of the monument was crowded with thousands of interested spectators. On Oct. 27 Italy celebrated the advent of the Fascisti to power. A message from Premier Mussolini to the nation was read throughout the kingdom. In every province the public works brought to completion during the past year were inaugurated with brief ceremonies. 1,250,000 Fascisti were on parade with black shirts and wearing all their decorations.

Germany's Ambassadors to Paris, London, Rome, Brussels and Tokio have been instructed to inform the Governments to which they are accredited that the Reich proposes that a commission of independent experts be called, as envisaged at the Geneva six-power conference on Sept. 16, to revise the Dawes plan and fix the total sum which Germany must pay as reparations.

The International Red Cross Conference, which terminated at the Hague Oct. 21, failed to reach any solution for adequate protection of thickly populated areas from chemical gas warfare.

The American Red Cross, during the fiscal year ended June 30, extended relief in 66 major disasters in the United States at a cost of \$16,544,258.87, of which the greatest part was spent in continuing work in the Mississippi Valley and New England due to the 1927 floods, according to the annual report recently made public.

Six weeks after the tropical hurricane, Red Cross officials announced their official casualty estimate, placing the number of dead at 1,836 and of injured at 1,870 for the entire storm area in Florida.

43,000 men and women, the largest number ever registered, qualified to vote at the Presidential election on Nov. 6. The total presents an increase of nearly 14,000,000 over the vote cast in 1924.

In a ceremony of impressive dignity, the University of Chicago Chapel, the gift of John D. Rockefeller, was dedicated Oct. 28. An endowment fund of \$1,000,000 has been established by the Laura Spelman Rockefeller Memorial Foundation. Announcement of the endowment was made by John D. Rockefeller, Jr., President of the Foundation, commemorating his mother.

Announcement has been made by the California Institute of Technology at Pasadena that funds have been provided for the erection and maintenance of a great telescope to surpass by from 5 to 10 times the power of the present largest astronomical instrument in the world, the telescope on Mount Wilson, near Pasadena.

The women of Newfoundland exercised their recently won franchise for the first time during the general election which took place Oct. 29.

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The Facts

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In the Summer School.....	302
The Extension Department.....	242

Total Enrollment, twelve months.. 865

The Reasons

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After one of the bitterest Presidential election campaigns that Honduras has seen in years, the coalition candidates, Dr. Vincente Mejia Colindres and Rafael Diaz Chavez, representing the Liberal Party of Honduras, were elected Oct. 28 President and Vice-President, respectively, for period from 1929 to 1933.

TRY THIS FOR AMUSEMENT

Here is a little problem to try when you are lonesome. It is more than odd and interesting. Set down these figures—1 2 3 4 5 6 7 9, leaving out 8. Choose one of these figures and multiply it by 9. Then multiply 12345679 by the result. To your surprise the final result will be made of nothing but the first figure chosen. For example, suppose you choose figure 5. Multiplying 5 by 9 gives 45. Multiplying 12345679 by 45 gives 555555555. And no matter which figure is chosen to begin with the final result will always contain 9 duplicates.—Pathfinder Magazine.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

Notice: The Semi-Annual Meeting of the W. M. S. of Phila. Classis will be held on Tuesday, Nov. 13, in Tabor Church, Phila., the Rev. Edwin H. Romig, pastor.

Sessions at 9.45 and 1.30 o'clock. Miss Minerva S. Weil, China, will be the missionary speaker. Luncheon will be served by the hostess society at 50c per plate. For directions as how to reach Tabor Church, see last week's issue of the "Messenger."

The Institute of the W. M. S. of Allegheny Classis was a very enjoyable and profitable one. It was held in St. Mark's Church, Pittsburgh, with Mrs. Bassler presiding at both sessions. The short talks on the various phases of the theme, "Breaking Down Barriers," were capably discussed by women of the Classis. The devotions, discussions and questions led all present to think about the problems of getting rid of barriers in Kingdom service, in the world and in the particular place where each is serving. "What Shall I Render," an interesting and thought-provoking playlet, was given by the Evans City W. M. S. The Misses Olah and Bogar, Hungarian deaconesses in Allegheny Classis, were guests at this meeting. Miss Olah gave an enlightening talk on her work in Homestead, Pa. The Forum Discussion was most capably led by Mrs. F. R. Casselman, of Butler, General Synodical Secretary of Thank Offering.

Having heard of the unusual features of the October Guild meeting at Mt. Hermon Church, Philadelphia, we wrote to one of the members and asked her to tell us about it. Would that it were possible to give you her account exactly as she sent it! Space does not permit, however, so we will share extracts: "Squad No. 2 had charge of the devotions and book study. I wish you could see the copy of the program which lies here on my desk. It's the trickiest thing—cut in form of the map of Africa. . . . The pantomime was most interesting. Previous to the meeting the squad in charge erected an African hut—(built of two screens with an old brown piano cover stretched across the top for a roof). A fire was laid in the center of the floor, while an electric light bulb under red paper sent forth a soft glow. One of the members of the squad told of African dwellings, occupations and arts, and the position woman holds in a village. The squad's captain's guest of the evening has a missionary friend in Africa who recently sent her numerous articles, typical of African village life and work. Our captain's guest was kind enough to let us have them at our meeting. The articles were used to good advantage in the hut. We had a sleeping mat tacked on the wall, spoons, baskets, and a container for arrows were hung around. On the floor were earthen bowls, a fish net, a woven basket, flints, and in one corner, the skull and horns of a mountain goat. Realistic? Yes, indeed! Look on page 81 of 'Africa and Her Peoples' and you will have a fairly good picture of our dwelling. We just wish we could have taken a snap of it.

"Now to go back to the program. Our captain gave the account of the Witch Doctor as described on pp. 91, 92, 93 in 'Africa and Her Peoples.' Then the curtain was drawn. Lying stretched out on the floor of the hut was the dead chief. Silently, the members of the village entered, gazed on their chief, and seated themselves in a circle on the floor. Suddenly, in prances the witch doctor, decked outlandishly in skins and trophies, shrieking and howling: 'Who is it, O Chief? Who has done this thing? Ah, it was . . . it was . . . ah!' In a frenzy of excitement, he jumped around the hut, at last settling on his hands and knees, crawling around scenting the natives. (The witch doctor's power is supposed to be in his sense of smell, although in most cases, it is actual bribery to accuse someone of the deed.) Finally he discovers the victim. . . . Our doctor used the posion cup. The one ac-

cused immediately fell unconscious, which signified his guilt. . . .

"The curtains closed and the squad captain proceeded to tell what happens after the witch doctor's conversion. His services are still required to accuse someone of the crime, but, instead of trial by ordeal, a regular jury conducts a court of investigation and trial to prove or disprove the guilt of the defendant. We learned that in spite of the advance Christianity has made, natives are still extremely superstitious and the old form of trial prevails in many places.

"It was heaps of fun to prepare and produce these scenes. . . . Would you like to hear about some of the other things we had on display from Africa? There was a lovely luncheon set woven from fibre, three unique mats, several baskets beautifully stained with berry juice, two animal hides, a brass necklace and anklet with hammered designs, a leather handled dagger (this, from all appearances, has seen much duty), two witch doctor phials, poison arrows, with some of the actual poison, a god (which, by the way, was carved in human semblance, but hideously so), water pitchers, and any number of woven grass and reed containers. How I wish you might have been there to enjoy all this with us. Of course, the original suggestion for conducting the meeting came from our Program Packet. It was just too bad that the rainy night should keep so many away, but I just know they will not miss another meeting when we tell them about this."

At the official reception of the FRIENDSHIP SCHOOL BAGS, Mexicans were just as enthusiastic as the Japanese had been at the expressions of goodwill from the children and young people of the United States. Mrs. Emrich, who has just returned from Mexico, reports the welcome in the great stadium on September as extraordinarily colorful and enthusiastic. 31,000 boys and girls took part. President Calles himself handed a girl's Friendship Bag to a Mexican girl, as he kissed her, and a boy's bag to a Mexican boy. The Mexican bands were playing the Star Spangled Banner, American flags were waving, while the packed crowds stood and cheered and cheered. An old American resident declared he had never seen such popular goodwill expressed toward the United States. Mrs. Emrich reports also that a course on international friendship has already been made a regular part of the curriculum of the primary schools of the country, due entirely, as Dr. Saenz stated, to this friendship project from the United States. One Mexican teacher told Mrs. Emrich that they "are now studying about the United States, its history, its accomplishments, its people, and all in a friendly way. This," she added, "is a new thing, and strange, but we are happy in doing it." Another teacher said, "We have heard a great deal about our enemies in the United States, but we had not heard about the friends we have there." Since the Committee does not plan for a friendship project until the fall of 1929 and since it is important to make this Mexican project the greatest success possible, the time for sending bags has been extended until Dec. 5. Please pass this word on, especially to those who have not thus far had a part in the project.

BETHANY ORPHANS' HOME
(Continued from page 2)

children included, started on the Saturday afternoon before Hallowe'en proper. The first group was of the little boys and girls of Leimbach and Kner Cottages. In the evening the larger boys of Administration Building and the larger girls of Santee Hall had their party. Then on Wednesday the big boys at Dietrich Cottage and the big girls of Moyer Cottage put on

their "stunt." It is needless to say that they all had a good time and entered into the spirit of the occasion. The big job was to guess "Who was Who."

OBITUARY

THE REV. JOSIAH D. DETRICH

With a record of over 50 years in the ministry, the Rev. Josiah D. Detrich, died at the home of Dr. H. S. Slifer, North Wales, Pa., on Oct. 12, in his 83rd year. He was born at Waynesboro, Pa., April 4, 1846. He entered Franklin and Marshall College, and after graduation in 1869 taught for 2 years and then entered the Theological Seminary at Lancaster, graduating in 1874. The same year he assumed charge of the Church at Whitemarsh, now Fort Washington, and St. Luke's Church, North Wales, Pa.; he later became pastor at North Wales, serving for 30 years.

In 1878 he was married to Miss Margaret Nelson, who preceded her husband in death. Rev. Mr. Detrich came into possession of a 15-acre farm, which, although it was in poor condition when it came into his hands, brought him wide fame in intensive farming. Dr. L. H. Bailey, of Cor-

The Farm Mother to Her Son at College

THIS Farm Mother's Letters to her boy have set people talking and thinking all over the land. She is a college graduate; he is in college now; those who read her Letters last winter are calling for more of them. So they are continuing this winter, exclusively in the "Times." They are real, wholesome, Christian; the topics are practical.

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nell, one of the foremost writers on agriculture, wrote that Rev. Mr. Detrich's 15-acre farm was "the greatest farm in America."

The last years of his life were again spent in the ministry, as pastor of Boehm's congregation at Blue Bell, Pa. That his thoughts were ever centered in the Church and the advancement of the Kingdom can be seen by his generous gifts to the Mission Boards, Ministerial Relief, and the \$50,000 gift to the Theological Seminary at Lancaster. Through his many years of labor in the Master's Kingdom, and through his sermons, many could testify that they became richer in mind, purer in heart and better in conduct.

The funeral was held from Boehm's Church, Oct. 16. The service was conducted by Rev. E. R. Cook, pastor of Boehm's Church. The sermon was preached by Rev. John M. Herzog, pastor of North Wales, and a beautiful summary of his life and work was given by Dr. George W. Richards. Prayers were offered by Drs. C. E. Schaeffer and A. R. Bartholomew. Interment was made in the cemetery adjoining the Church and the services at the grave were in charge of Drs. C. B. Alspach and J. Rauch Stein. Many pastors of Phila. Classis were present.

So, then, has come to another of the aged ministers of Christ the last great summons. He has answered the call and heard the words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."
—J. M. H.

ELDER JOHN E. GARVER

Elder John E. Garver, elder emeritus of the Church of the Ascension, N. S., Pittsburgh, Pa., died on Oct. 3rd after a lingering illness of months. He was laid to rest in Uniondale Cemetery No. 1 by his pastor, Rev. Henry L. Krause, on Oct. 6th.

Mr. Garver was a charter member of his Church, serving as her first elder at the time of organization in 1902. Coming to Pittsburgh from Latrobe, where he was already a devout young man, he affiliated with Grace Church under the lamented Dr. Prugh. When the Church of the Ascension was begun, he was dismissed to this mission and gave his interest, money and devotion to it without stint. He was a quiet, co-operative Christian in business, in home and in Church. Christian faith was a reality to him. It was evident in his speech, his gifts, and his loyal support of every project presented in the pulpit. He was a comfort to his pastor in trial or discouragement and filled words like "father," "boss," and "friend" with Christian meaning. The best that we can say for him is that he would be embarrassed by these very words of merited eulogy. May God raise up more men like him, to do His work with equal charity and love!

—K.

ELDER BENJAMIN FRANKLIN ANDREWS

Mr. Andrews, who entered into rest on Oct. 18, was born in Lockport, Northampton County, Pa., On reaching his majority he went to Akron, O., where in the year 1881 he entered the employ of the Cutter Shoe Company. His diligence and managerial ability were steadily rewarded until in 1890 he became owner of the store that has for so many years been outstanding in the retail shoe trade of that city.

On September 11, 1889, he united in marriage with Miss Hallie Wise, who has the united sympathy of a host of friends in both Church and community. Fraternally he was one of the charter members in Akron Odd Fellowship; he was also a member of the Merchants' Association; he belonged to the Optimist Club; he was a trustee of Heidelberg College; but it was in the Church that he gave his greatest effort. Confirmed as a lad in the old home, he later transferred his membership to Grace Church in 1888. For 40 years his loyalty

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to Christ and His Church have been a beautiful sermon to all who knew him. In those early days he was Church School Treasurer for 5 years. For 37 years he has been a member of the consistory and for over 30 years in charge of "Property Care." Most of this period he was a Church Trustee. When the great fire destroyed the historic Broadway Church, he was named to the Building Committee, where he served in his usual whole-hearted way. And always loyally true.

Besides the widow, he is survived by two brothers: Mr. James Andrews, of Lehigh, Pa., and Mr. Thomas Andrews, of Allentown, Pa. Also by two sisters: Mrs. Wm. Stover, of Berlinsville, Pa., and Miss Amanda Andrews, of Akron.

His pastor writes: "While he has been in somewhat failing health, his home-going was a decided shock to all of us. His quiet forceful way had augured for renewed health and strength, but it was otherwise. Akron has lost another pioneer merchant, the Church one of her most loyal friends, and the community a real citizen. Humbly retiring, but sincerely loyal, Elder Andrews could always be counted for dependable service. His spirit will always radiate in the Church of tomorrow, and tho dead, he will yet live in the Greater Grace Church he so gladly had helped into being. Who can forget that cheery smile and that extended hand! Who will not miss that courteous and optimistic greeting! Memory for many years hence will

The leader who can get the group to singing some beautiful song or some funny ditty has little trouble getting the response he wants to the rest of his program; and if he tactfully selects a few songs to close the evening of fun, he will find that singing serves as a sort of clincher to an evening of play.

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serve to remind us of the debt we owe to this 'quiet elder' of Grace Church."

At the funeral on Oct. 20, his pastor, Rev. Orris W. Haulman, was assisted by Drs. John O. Reagle and Chas. E. Miller.

MISS FANNIE COFFMAN

Miss Fannie Coffman died at her home at Mt. Crawford, Va., on Oct. 1, after an illness of 9 weeks. Her death cast a gloom over the entire community. She was one of the oldest members of Trinity Church and was ever faithful and devoted to her Church and S. S. For many years she was the treasurer of the Missionary Society. Her interest in mission work was awakened by her early pastor, the Rev. Samuel Callender. Miss Coffman was an earnest reader of "The Messenger." She was always loyal to her minister and her home was for many years the haven of the minister with whom she delighted to talk about Church matters. Her religion was a source of joy to her and a bond of sympathy with those who suffered. She was indeed a friend in time of need.

Miss Coffman is survived by 3 brothers and 1 sister. In her will she remembered her Church, the Ministerial Relief Fund and Massanutten Academy, Woodstock, Va. Funeral services were held in Trinity Church by her pastor, Rev. Harry W. Wisler. Interment was made in the Church cemetery. She has gone to her rest, but her many good works will live.

—H. W. W.